A Reformed Catholike:

or,

A DECLARATION SHEWing how neere we may come to the present *Church of Rome in sundry points of Religion*: and wherein we must for *euer depart from them*

with an

*Aduertisement to all fauou-*rers of the Romane Religion, shewing how *the said Religion is against the Catholike* principles and grounds of the *Catechisme.*

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William Perkins

TO THE RIGHT WORSHIPFVLL, SIR WILliam Bowes Knight, &c.

Grace and Peace.

RIght Worſhipfull, it is a notable policie of the diuel, which he hath put into the heads of ſundry men in this age, to thinke that our religion and the religion of the preſent Church of Rome are all one for ſubſtance: and that they may be reunited as (in their opinion) they were before. Writings to this effect are ſpreade abroade in the French tongue, and reſpected of Engliſh Proteſtants more then is meete, or ought to bee. For, let men in ſhewe of moderation, pretend the peace and good eſtate of the Catholicke Church as long as they will; this Vnion of the two religions can neuer bee made, more then the vnion of light and darkeneſſe. And this ſhall appeare, if we do but a little conſider, how they of the Romane Church haue raiſed the foundation. For though in words they honour Chriſt, yet in deede they turne him to a Pſeudo-Chriſt, and an Idol of their

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owne braine. They call him *our Lord*, but with this condition, that the Seruant of Seruants of this Lord may change and adde to his commandements: hauing ſo great a power, that hee may open and ſhut heauen to whom hee will; and bind the very conſcience with his owne lawes, and conſequently bee partaker of the ſpirituall kingdome of Chriſt. Againe, they call him a Sauiour, but yet in vs: in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge that hee dyed and ſuffered for vs, but with this caueat, that the fault beeing pardoned, wee muſt ſatisfie for the temporall puniſhment either in this world, or in Purgatory. In a word, they make him our Mediatour of Interceſsion vnto God: but withall his Mother muſt bee the Queene of Heauen, and by the right of a Mother command him there. Thus, in word they cry *Oſanna*, but in deede they crucifie Chriſt. Therefore wee haue good cauſe to bleſſe the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light & liberty of the Goſpell. And it ſhould be a great height of vnthankfulneſſe in vs, not to ſtand out againſt the preſent Church of Rome, but to yeelde our ſelues

ſelues to plottes of reconciliation. To this effect and purpoſe I haue penned this little Treatiſe, which I preſent to your Worſhip, deſiring it might be ſome token of a thankfull minde, for vndeſerued loue. And I craue withall, not onely your Worſhipfull (which is more common) but alſo your learned protection; being well aſſured, that by skill and arte you are able to iuſtifie whatſoeuer I haue truely taught. Thus wiſhing to you and yours the continuance and the increaſe of faith and good conſcience, I take my leaue. *Cambridge*, Iune 28. 1597.

Your W. in the Lord

William Perkins.

The Author to the Christian Reader.

BY a Reformed Catholike, I vnderstand any one that holds the same necessary heads of religion with the Romane Church: yet so, as he pares off & reiects al error in doctrine wherby the said religion is corrupted. How this may bee done, I haue begun to make some litle declaration in this small treatise: the intent wherof is to shew how neere wee may come to the present Church of Rome in sundry points of religion: and wherin we must for euer dissent.

My purpose in penning this small discourse, is threefold. The first is, to confute all such Politiks as hold and maintaine, that our religion, & that of the Romane Church differ not in substance, & consequently that they may be reconciled: yet my meaning is not here to condemne any Pacificatiō that tends to perswade the Romane Church to our religion. The secōd is, that the Papists which thinke so basely of our religion may bee won to a better liking of it: when they shall see how neere

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We come vnto them in ſundry points. The third is, that the common Proteſtant might in ſome part ſee and conceiue the point of difference betweene vs and the Church of Rome: and know in what manner and how farre forth, wee condemne the opinions of the ſaid Church.

I craue pardon for the order which I vſe, in handling the ſeuerall points. For I haue ſet them downe one by one, as they came to minde, not reſpecting the lawes of Method. If any Papiſt ſhall ſay that I haue not alleadged their opinio aright, I anſwer, that their bookes be at hand, and I can iuſtifie what I haue ſaid.

Thus crauing thine acceptation for this my pains, & wiſhing vnto thee the increaſe of knowledge, and loue of pure and ſound religion, I take my leaue, and make an ende.

The places of doctrine handled, are

1. Of Fre-will.
2. Of Originall ſinne.
3. Aſſurance of ſaluation.
4. Iuſtification of a ſinner.
5. Of merits.
6. Satisfactions for ſinne.
7. Of Traditions.
8. Of Vowes.
9. Of Images.
10. Of reall preſence.
11. The ſacrifice of the Maſſe.
12. Of faſting.
13. The ſtate of perfection.
14. Worſhipping of Saints departed.
15. Interceſsion of Saints.
16. Implicite faith.
17. Of Purgatorie.
18. Of the Supremacy.
19. Of the efficacie of the Sacraments.
20. Of faith.
21. Of Repentance.
22. The ſinnes of the Romane Church.

Reu. 18. 3.

And I heard another voice from heauen ſay, Goe out of her my people, that ye be not partakers of her ſinnes, and receiue not of her plagues.

IN the former chapter S. *Iohn* ſets downe a deſcription of the whore of Babylon, and that at large, as hee ſaw her in a viſion deſcribed vnto him. In the ſixteenth verſe of the ſame chapter, hee foretels her deſtruction: and in the three firſt verſes of this 18. chapter, hee goeth on to propound the ſaid deſtruction, yet more directly and plainely: withall alleadging arguments to proove the ſame, in all the verſes following. Now in the fourth verſe is ſet downe a caueat ſeruing to forewarne all the people of God, that they may eſcape the iudgement which ſhall befall the whore: and the words containe two parts: a commandement, and a reaſon. The comman-

commandement, *Come out of her my people*, that is, from Babylon. The reason, taken from the euent, *lest ye be partakers, &c.* Touching the commandement, first I will search the right meaning of it, and then set downe the vse thereof and doctrine flowing thence. In historie therefore are three Babylons mentioned: one is, Babylon of Assyria standing on the riuer Euphrates, where was the confusion of Languages, and where the Iewes were in captiuity: which Babylon is in Scripture reproched for Idolatry and other iniquities. The second Babylon is in Egypt, standing on the riuer Nilus, and it is now called Cayr; of that mention is made, 1. *Pet.* 5. 13. (as some thinke) though indeed it is as likely and more commouly thought, that there is meant Babylon of Assyria. The third Babylon is mysticall, whereof Babylon of Assyria was a tipe and figure; and that is Rome, which is without question heere to be vnderstood. And the whore of Babylon, as by all circumstances may bee gathered, is the state or regiment of a people that are the inhabitants of Rome, and appertaine thereto. This may be prooued by the interpretation of the holy Ghost: for in the last verse of the 17. chapter, the woman, that is, the whore of Babylon, is said to bee *a cittie*

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which raigneth ouer the kings of the earth: now in the daies when S. *Iohn* penned this booke of Reuelation, there was no city in the world that ruled ouer the kings of the earth but Rome; it then beeing the seate where the Emperour put in execution his Imperiall authoritie. Againe in the seauenth verse shee is said *to sit on a beast hauing seauen heads, and tenne hornes*, which seauen heads bee *seauen hils*, verse 9. whereon the woman sitteth, and also they bee *seauen kings*. Therefore by the whore of Babylon is meant a citie standing on seauen hils. Now it is well known not only to learned men in the Church of God, but euen to the heathen themselues, that Rome alone is the cittie built on seauen distinct hils, called *Celius, Auentinus, Exquilinus, Turpeius* or *Capitolinus, Viminalis, Palatinus, Quirinalis*. Papists to helpe themselues, doe alleadge, that old Rome stood on seauen hils, but now is remooued further to the plaine of *Campus Martius*. I answer, that how soeuer the greatest part of the citie in regard of habitation bee not now on seauen hills, yet in regard of regiment and practise of religion it is: for euen to this day vpon these hils, are seated certaine Churches and Monasteries and other like places where the Papall Authoritie is put in execution: and thus

Rome

Rome beeing put for a ſtate and regiment, euen at this day, it ſtands vpon ſeauen hils, And thogh it be come to paſſe that the harlot in regard of her latter daies euen changed her ſeate, yet in reſpect of her younger times, in which ſhee was bred and borne, ſhee ſate vpon the ſeauen hills. Others, becauſe they feare the wounding of their own heads labour to frame theſe words to another meaning, and ſay, that by the whore, is meant the company of all wicked men in the world whereſoeuer, the diuell being the head therof. But this expoſition is flatte againſt the text: for in the ſecond verſe of the 18. chapter, ſhee is oppoſed to the kings of the earth with whom ſhee is ſaide to commit fornication: and in the laſt verſe ſhee is called a citty ſtanding on ſeauen hills, and raigning ouer the kings of the earth (as I haue ſaide) and therefore muſt needes be a ſtate of men in ſome particular place. And the Papiſts themſelues perceiuing that this ſhift will not ſerue their turne, make two Romes, heatheniſh Rome, and that whereof the Pope is head: now (ſay they) the whore ſpoken of, is heatheniſh Rome, which was ruled by cruell tyrants, as *Nero*, *Domitian*, and the reſt: and that Rome whereof now the Pope is head, is not here meant. Behold a vaine and

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fooliſh diſtinction: for Eccleſiaſticall Rome in reſpect of ſtate, princely dominion, and cruelty in perſecuting the Saints of God, is all one with the heatheniſh Empire: the Sea of the Biſhop beeing turned into the Emperous court, as all hiſtories doe manifeſt. But let the diſtinction bee as they ſuppoſe, yet by their leaues, heere by the whore muſt bee vnderſtood not onely heatheniſh Rome, but euen the Papall or Eccleſiaſticall Rome, for verſe 3. of this chapter the holy Ghoſt ſaith plainely, that ſhee *hath made all nations drunke with the wine of the wrath of her fornication*; yet it is added *that ſhee hath committed fornicatiõ with the kings of the earth*, wherby is ſignified that ſhee hath indeauoured to intangle all the nations of the earth in her ſpirituall idolatrie, and to bring the kings of the earth to her religion. Which thing cannot bee vnderſtood of the heatheniſh Rome, for that left all the kings of the earth to their owne religion and idolatrie: neyther did they labour to bring forraine kings to worſhippe their gods. Againe, chapter 18. verſe 16. it is ſaide, *that the ten hornes, which bee tenne kings, ſhall hate the whore, and make her deſolate and naked*, which muſt not bee vnderſtood of heatheniſh Rome, but of Popiſh Rome: for whereas in former times

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all the kings of the earth did ſubmit themſelues to the whore, now they haue begunne to withdraw themſelues, and make her deſolate; as the king of Bohemia, Denmarke, Germany, England, Scotland, and other parts: therefore this diſtinction is alſo friuolous. They further alleadge that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. verſ. 6. ſhedde not in Rome, but in Ieruſalem, where *the Lord was crucified*: and the two prophets being ſlaine *lie there in the ſtreetes*, Reuelat 11. 18. But this place, is not meant of Hieruſalem, as *Hierome* hath fully taught, but it may well bee vnderſtood of Rome: Chriſt was crucified there, either becauſe the authority, whereby he was crucified was from the Romane Empire, or elſe becauſe Chriſt in his members was and is there daily crucified, though locally in his owne perſon he was crucified at Ieruſalem. And thus, notwithſtanding all which hath beene ſaid, wee muſt heere by the whore vnderſtand the ſtate and Empire of Rome, not ſo much vnder the heathen Emperours, as vnder the head thereof the Pope: which expoſition, beſides the authoritie of the text, hath the fauour and defence of ancient and learned men. *Bernard* ſaith, *They are the miniſters of Chriſt, but*

Epiſt. 17. Euſto & Paulæ ad Marcellam.

Serm in Cant. 33.

but they serue Antichrist. Againe, *The* beast *spoken of in the Apocalyps to which a mouth is giuen to speake blasphemies, and to make warre with the Saints of God, is now gotten into Peters* chaire, *as a lyon prepared to his prey.* It will be said, that *Bernard* speakes these latter words of one that came to the Popedome by intrusion or vsurpation. It is true indeede: but wherefore was he an vsurper? He rendreth a reason thereof in the same place: because the Antipope called *Innocentius* was chosen by the kings of Almaine, France, England, Scotland, Spaine, Hierusalem, with consent of the whole Cleargie and people in these nations, and the other was not. And thus *Bernard* hath giuen his verdict, that not only this vsurper, but all the Popes for this many yeares are the best in the Apocalyps: because now they are onely chosen by the colledge of Cardinalls. To this agreeth the decree of Pope *Nicolas* the second, ann. 1059. that the Pope shall afterward be created by the suffrages of the Cardinall Bishops of Rome, with the consent of the rest of the cleargie and people, and the Emperour himselfe: and all Popes *are excommunicate and accursed at Antichrists*, that enter otherwise, as all now doe. *Ioachimus Abbas* saith, *Antichrist was long since borne in Rome,*

Epist. 1. 24.

C. in nomine dist. 25.

Reference Iuello. 2. Thess. 2.

and

and shall be yet aduanced higher in the Apostolike Sea. *Petrarch* saith, *Once Rome, now Babylon.* And *Irenæus* booke 5. chap. last, said before all these, *that Antichrist should be Lateinus,* a Romane.

Againe, this commandement must not so much bee vnderstood of a bodily departure in respect of cohabitation and presence, as of a spirituall separation in respect of faith and religion. And the meaning of the holy Ghost is, that men must depart from the Romish Church in regard of Iudgement and doctrine, in regard of their faith and the worship of God.

Thus then we see that the words containe a commandement from God, inioyning his Church and people to make a separation from Babylon. Whence I obserue, *That all those who will bee saued, must depart and separate themselues from the faith and religion of this present Church of Rome.* And wheras they are charged with schisme that separate on this manner; the truth is, they are not schismatikes that doe so, because they haue the commande nent of God for their warrant: and that party is the schismatike in whom the cause of this separation lyeth: and that is in the Church of Rome, namely the cup of abomination in the whores hand, which

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is, their hereticall and ſchiſmaticall religion.

Now touching the duty of ſeparation, I meane to ſpeake at large, not ſtanding ſo much to prooue the ſame, becauſe it is euident by the text, as to ſhew the manner and meaſure of making this ſeparation: and therein I will handle two things. Firſt, how farreforth wee may ioyne with them in the matter of religion: ſecondly, how farforth and wherein wee muſt diſſent and depart from them. And for this cauſe I meane to make choice of certaine points of religion, and to ſpeake of them in as good order as I can, ſhewing in each of them our conſent and difference: and the rather, becauſe ſome harpe much vpon this ſtring, that a Vnion may be made of our two religions, and that wee differ not in ſubſtance, but in points of circumſtance.

The firſt point wherewith I meane to beginne ſhall be the point of Free-will; though it be not the principall.

I. Our conſent.

FRee-will both by them and vs, is taken for a mixt power in the minde and wil of man: whereby diſcerning what is good and

what is euill, he doth accordingly chooſe or refuſe the ſame.

1. Concluſ. Man muſt be conſidered in a fourefold eſtate, as he was created, as he was corrupted, as he is renewed, as he ſhalbe glorified. In the firſt eſtate, we aſcribe to mans will libertie of nature in which hee could will or nill either good or euill: in the third, liberty of grace, in the laſt liberty of glory. All the doubt is of the ſecond eſtate: and yet therein alſo we agree, as the concluſions following will declare.

11. Concluſ. The matters whereabout free-will is occupied, are principally the actions of men, which be of three ſorts, naturall, humane, ſpirituall. Naturall actions are ſuch as are common to men with beaſts, as to eate, drinke, ſleepe, heare, ſee, ſmell, taſt, and to mooue from place to place: in all which we ioyne with the Papiſts, and hold that man hath free-will, and euen ſince the fall of *Adam*, by a naturall power of the minde doth freely performe any of theſe actions or the like.

111. Concluſ. Humane actions are ſuch as are common to all men good and bad, as to ſpeake and vſe reaſon, the practiſe of all mechanicall and liberall arts, and the outward performance of ciuill and Eccleſiaſticall

call duties, as to come to the Church to ſpeake, and preach the word, to reach out the hand to receiue the Sacrament, and to lend the eare to liſten outwardly to that which is taught. And hither we may referre the outward actions of ciuill vertues; as namely, Iuſtice, temperance, gentlenes, liberalitie. And in theſe alſo wee ioyne with the Church of Rome, & ſay (as experience teacheth) that men haue a natural freedome of will, to put them or not to put them in execution. *Paul* ſaith, *Rom.* 2. 14. *The Gentiles that haue not the law, doe the things of the law by* nature, that is, by naturall ſtrength: & he ſaith of himſelfe, that before his conuerſion touching the righteouſneſſe of the law, *hee was vnblameable. Phil.* 3. 6. And for this externall obedience, naturall men receiue reward in temporall things. *Math.* 6. 5. *Ezech.* 29. 19. And yet here ſome caueats muſt bee remembred, I. That in humane actions, mans will is weake and feeble, and his vnderſtanding dimme and darke; and thereupon he often failes in them. And in all ſuch actions with *Auguſtine* I vnderſtand the wil of man to be onely wounded, or halfe dead. II. That the will of man is vnder the will of God, and therefore to bee ordered by it: as *Ieremie* ſaith, chap. 10. ver. 23. *O Lord I*

know that the Way of man is not in himselfe, neither is in man to walke or direct his steppes.

IV. Conclus. The third kinde of actions are spirituall more neerely concerning the heart and conscience and these be twofold: they either concerne the kingdome of darknesse, or else the kingdome of God. Those that concerne the kingdome of darkenesse are sinnes properly: and in these we likewise ioyne with the Papists, and teach, that in sinnes or euill actions, man hath freedome of will. Some peraduenture will say, that we sinne necessarily, because hee that sinneth cannot but sinne: and that free-will and necessitie cannot stand together. Indeede the necessitie of compulsion or coaction, and free-will cannot agree: but there is another kind of necessity which may stand with freedome of will: for some things may be done necessarily and also freely. A man that is in close prison, must needes there abide, and cannot possibly get forth and walke where he will: yet can he moue himselfe freely, and walke within the prison: so likewise, though mans will be chained naturally by the bonds of sinne, and therfore cannot but sinne, and thereupon sinneth necessarily, yet doth it also sinne freely.

V. Conclus.

V. Conclus. The second kinde of spirituall actions or things, concerne the kingdome of God: as repentance, faith, the conuersion of a sinner, new obedience, and such like: in which we likewise in part ioyne with the Church of Rome and say, that in the first conuersion of a sinner, mans free-will concurres with Gods grace, as a fellow or co-worker in some sort. For in the conuersion of a sinner three things are required: the word, Gods spirit, and mans will: for mans will is not passiue in all and euery respect, but hath an actiō in the first conuersion & change of the soule. When any man is conuerted, the worke of God is not done by compulsion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he wills his conuersion. To this end said Augustine, *Hee which made thee without thee, wil not saue thee without thee* Again, *that is certen, that our Wil is required in this, that we may do any good thing Wel: but we haue it not from our own power but Gods Works to Will in vs.* For looke at what time God giues grace, at the same time hee [d] giueth a will to desire and will the same grace: as for example, when God workes faith, at the same time he works also vpon the will causing it to desire faith, & willingly to receiue

Serm 15 de verb. Apost de grat. & l. arbitr. c. 9.

[d] Posse, velle, & actu velle recipere.

the gift of beleeuing. God makes of the vnwilling will, a willing will: becauſe no man can receiue grace vtterly againſt his will, conſidering will conſtrained is no will. But here we muſt remember; that howſoeuer in reſpect of time the working of grace by Gods ſpirit, and the willing of it in man goe together: yet in regard of order, grace is firſt wrought, and mans will muſt firſt of all be acted & mooued by grace, and then it alſo acteth, willeth, and mooueth it ſelfe. And this is the laſt point of conſent betweene vs and the Romane Church touching Free-will; neither may we proceede further with them.

I I. The difference or diſſent.

The point of difference ſtandeth in the cauſe of the freedome of mans will in ſpirituall matters, which concerne the kingdome of God. The Papiſts ſay, mans will concurreth and worketh with Gods grace in the firſt conuerſion of a ſinner *by it ſelfe*, and by it owne naturall power, and is onely helped by the holy Ghoſt. Wee ſay, that mans will worketh with grace in the firſt conuerſion, yet not of it ſelf, but by grace. Or thus;

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They ſay will hath a naturall cooperation: wee denie it, and ſay it hath cooperation onely by grace, beeing in it ſelfe not actiue but paſsiue; willing well onely as it is mooued by grace, whereby it muſt firſt be acted and mooued, before it can act or will. And that wee may the better conceiue the difference, I will vſe this compariſon; The Church of Rome ſets forth the eſtate of a ſinner by the condition of a priſoner, and ſo doe wee: marke then the difference. It ſuppoſeth the ſaid priſoner to lye bound hand and foote with chaines and fetters, and withall to be ſicke and weake, yet not wholly dead, but liuing in part: it ſuppoſeth alſo that beeing in this caſe, hee ſtirreth not himſelfe for any helpe, and yet hath ability and power to ſtirre. Hereupon if the keeper come and take away his boltes and fetters, and holde him by the hand, and helpe him vp, hee can and will of himſelfe ſtand and walke, and goe out of priſon: euen ſo (ſay they) is a ſinner bound hand and foote, with the chaine of his ſinnes: and yet hee is not dead but ſicke, like to the wounded man in the way betweene Iericho and Ieruſalem. And therefore doth hee not will and affect that which is good: but if the holy Ghoſt come and doe but vntie his bands, and reach

him his hand of grace, then can hee ſtand of himſelfe and will his owne ſaluation, or any thing elſe that is good. We in like manner grant, that a priſoner fitly reſembleth a naturall man, but yet ſuch a priſoner muſt hee bee, as is not onely ſicke and weake, but euen ſtark dead: which cannot ſtirre though the keeper vntie his bolts and chaines, nor heare though hee ſound a trumpet in his eare: and if the ſaid keeper would haue him to mooue and ſtirre, hee muſt giue him not onely his hand to helpe him, but euen ſoule and life alſo: and ſuch a one is euery man by nature; not onely chained and fettered in his ſinnes, but ſtarke dead therein: as one that lieth rotting in the graue, not hauing any ability or power to mooue or ſtirre: and therefore hee cannot ſo much as deſire or doe any thing that is truly good of himſelfe, but God muſt firſt come and put a new ſoule into him, euen the ſpirit of grace to quicken and reuiue him: and then beeing thus reuiued, the will beginneth to will good things at the very ſame time, when God by his ſpirit firſt infuſeth grace. And this is the true difference betweene vs and the Church of Rome in this point of free-will.

III. Our

III. Our reaſons.

Now for the confirmation of the doctrine we hold, namely, that a man willeth not his owne conuerſion of himſelfe by nature either in whole or in part, but by grace wholly and alone: theſe reaſons may be vſed. The firſt is taken from the nature and meaſure of mans corruption, which may bee diſtinguiſhed into two parts. The firſt is the want of that originall righteouſneſſe, which was in man by creation: the ſecond is, a proneneſſe and inclination to that which is euill, and to nothing that is truely good. This appeareth Gen. 8. 21. *The frame of mans heart* (ſaith the Lord) *is euill euen from his childhood*: that is, the diſpoſition of the vnderſtanding, will, affections, with all that the heart of man deuiſeth, frameth, or imagineth, is wholly euill. And *Paul* ſaith, Rom. 8. 5. *The wiſedome of the fleſh is* enmitie *againſt God*. Which words are very ſignificāt: for the word [*phronema*] tranſlated *wiſedome*, ſignifieth that the beſt thoughts, the beſt deſires, affections, and indeauours that bee in any naturall man, euen thoſe that come moſt neare to true holineſſe, are not onely contrary to God, but enmitie it ſelfe. And hence I gather, that the very heart

heart it ſelfe, that is, the will and minde, from whence theſe deſires and thoughts do come, are alſo enmitie vnto God. For ſuch as the action is, ſuch is the facultie whence it proceedeth: ſuch as the fruite is, ſuch is the tree: ſuch as the branches are, ſuch are the rootes. By both theſe places it is euident, that in man there is not onely a want, abſence, or depriuation of originall righteouſneſſe, but a proneneſſe alſo by nature vnto that which is euill: which proneneſſe includes in it an inclination not to ſome fewe, but to all and euery ſinne: the very ſinne againſt the holy Ghoſt not excepted. Hence therefore I reaſon thus:

If euery man by nature doth both want originall iuſtice, and be alſo prone vnto all euill, then wanteth hee naturall free-will to will that which is truely good.

But euery man by nature wants originall iuſtice, and is alſo prone vnto all euill.

Ergo: *Euery man naturally wants free-will, to will that which is good.*

Reaſon II. 1. Cor. 2. 14. *The naturall man* perceiueth *not the things of the ſpirit of God, for they are fooliſhnes vnto him, neither can he know them, becauſe they are ſpiritually diſcerned.* In theſe words S. *Paul* ſets downe theſe points: I. that a naturall man doth not ſo much as thinke

thinke of the things reuealed in the Goſpel. II. that a man bearing, and in mind conceiuing them, cannot giue conſent vnto them, and by naturall iudgement approoue of them: but contrariwiſe thinketh them to be fooliſhneſſe. III. that no man can giue aſſent to the things of God, vnleſſe hee be enlightned by the ſpirit of God. And hence I reaſon thus:

If a man by nature doth know and perceiue the things of God, and when hee ſhall know them, cannot by nature giue aſſent vnto them: then hath he no power to will them.

But the firſt is euidently true. Ergo.

For firſt the mind muſt approoue & giue aſſent, before the wil can chooſe or wil: & whē the mind hath not power to cōceiue or giue aſſent, there the will hath no power to will.

Reaſon III. Thirdly, the holy Ghoſt auoucheth, *Eph.*22. *Coloſſ.*2.13. that all men by nature are *dead in ſinne and treſpaſſes*: not as the Papiſts ſay, weak, ſicke, or halfe dead. Hence I gather, that man wanteth naturall power not to wil ſimply, but freely & frankly to will that which is truely good. A dead man in his graue cannot ſtirre the leaſt finger becauſe he wants the very power of life, ſenſe, and motion: no more can hee that is dead in ſinne, will the leaſt good: nay, if hee could

could either will or doe any good, he could not be dead in ſinne. And as a dead man in the graue, cannot riſe but by the power of God: no more can hee that is dead in ſinne riſe, but by the power of Gods grace alone. without any power of his owne.

Reaſon IV. Fourthly, in the conuerſion and ſaluation of a ſinner, the Scripture aſcribeth all to God, and nothing to mans free-wil. Ioh. 3.3. *Except a man be borne againe, he cannot ſee the kingdome of God.* Epheſ. 2.10. *Wee are his workemanſhippe* created *in Chriſt Ieſus to good works.* And chap. 4. verſ. 24. *the new man is created to the image of God.* Now to be borne againe, is a work of no leſſe importance then our firſt creation: and therefore wholly to bee aſcribed to God as our creation is. Indeede *Paul, Philip*, 2.12, 13. biddeth the Philippians *work out their ſaluation with feare & trembling*: not meaning to aſcribe vnto them a power of doing good by themſelues. And therefore in the next verſe hee addeth, *It is God that worketh both the will and the deede*: directly excluding all naturall free-will in things ſpiritual: and yet withall hee acknowledgeth, that mans will hath a worke in doing that which is good, not by nature, but by grace. Becauſe when God giues man power to will good things,

then

then he can will them: and when hee giueth him a power to doe good, then hee can doe good, and he doth it. For though there be not in mans conuersion a naturall cooperation of his wil with Gods spirit, yet is there a supernaturall cooperation, by grace, enabling man when he is to be cõuerted, to will his conuersion: according to which S. *Paul* saith, 1. Cor. 15. 10. *I haue laboured in the faith*, but lest any man should imagine, that this was done by any naturall power: therfore he addeth, *yet not I*, that is, not by any thing in me, *but Gods grace in me*, inabling my will to doe the good I doe.

Reason V. The iudgement of the ancient Church. [a] August. *The will of the regenerate is kindled onely by the holy Ghost: that they may therefore be able because they will thus: and they will thus because God* works in them to wil. And, [b] *Wee haue* lost our free-will, *to loue God by the greatnesse of our sinne*. Serm. 2. on the words of the Apostle. *Man when he was created receiued great strength in his free-will: but by sinning* hee lost it [c]. Fulgentius, *God giues grace freely to the vnworthy wherby the wicked man being iustified is enlightened*, with the gift of good wil, *and with a* faculty of doing good: *that by mercy preuenting him he may* begin to will well, *and by mercy comming*

[a] August. de corrept. & grat. c. 12

[b] Epist. 105

[c] Fulg. lib.

ming after, he may do the good he wil. Bernard saith, [d] *It is wholly* the grace of God, *that we are created, healed, saued.* Councell. Arausic. 2. cap. 6. *To beleeue and to will is* giuen *from aboue by* infusion, *and inspiration of the holy Ghost.* More testimonies and reasons might be alleadged to prooue this conclusion, but these shall suffice: now let vs see what reasons are alleadged to the contrary.

[d] Bernard. Ide li arb.

III. Obiections of Papists.

Obiect. 1. First they alleadge, that man by nature may doe that which is good: and therefore will that which is good: for none can doe that which hee neither willeth nor thinketh to doe, but first wee must will and then doe. Now (say they) men can doe good by nature, as giue almes, speake the truth, doe iustice, and practise other duties of ciuil vertue: and therefore will that which is good *I answer*, that a naturall man may doe good workes for the substance of the outward worke: but not in regard of the goodnesse of the manner: these are two diuers things. A man without supernaturall grace may giue almes, do iustice, speake the truth, &c. which bee good things considered in them-

themſelues as God hath commaunded them ; but he cannot doe them well. To thinke good things and to doe good things are naturall workes : but to thinke good things in a good manner, and to doe them well, ſo as God may accept the action done, are workes of grace. And therefore the good thing done by a naturall man is a ſinne, in reſpect of the doer : becauſe it failes both for his right beginning, which is a pure heart, good conſcience, and faith vnfained ; as alſo for his end which is the glory of God.

Obiect. 11. God hath commanded all men to beleeue and repent : therefore they haue naturall free-will, by vertue whereof (beeing helped by the ſpirit of God) they can beleeue and repent. *Anſw.* This reaſon is not good : for by ſuch commandements God ſhewes not what men are able to doe ; but what they ſhould doe, and what they cannot doe. Againe, the reaſon is not well framed, it ought rather to be thus : becauſe God giues men commandement to repent and beleeue, therefore they haue power to repent and beleeue, either by nature or by grace, and then wee hold with them. For when God in the Goſpell commandeth men to repent and to beleeue, at the

the same time by his grace he inableth them both to will or desire to beleeue and repent, as also actually to repent and beleeue.

Obiect. 111. If man haue no free-will to sinne or not to sinne, then no man is to be punished for his sinnes: because hee sinneth by a necessitie not to be auoided. *Ans.* The reason is not good: for though man cannot but sinne, yet is the fault in himselfe, and therefore hee is to bee punished; as a bankrupt is not therefore freede from his debts, because hee is not able to pay them: but the bills against him stand in force, because the debt comes through his owne default.

The second point. Of Originall sinne.

THe next point to be handled, is concerning *Originall sinne* after baptisme, that is, how farre forth it remaineth after baptisme. A point to bee well considered, because heereupon depend many points of Popery.

1. Our

I. Our conſent.

1. Concluſ. They ſay naturall corruption after baptiſme is aboliſhed, and ſo ſay wee: but let vs ſee how farre it is aboliſhed. In Originall ſinne are three things: I. the puniſhment, which is the firſt and ſecond death. II. Guiltineſſe, which is the binding vp of the creature vnto puniſhment. III. the fault or the offending of God, vnder which I comprehend our guiltineſſe in *Adams* firſt offence, as alſo the corruption of the heart: which is a naturall inclination and proneneſſe to any thing that is euill, or againſt the law of God. For the firſt we ſay, that after baptiſme in the regenerate, the puniſhment of Originall ſinne is taken away; *There is no condemnation* (ſaith the Apoſtle) *to them that be in Chriſt Jeſus,* Rom. 8.1. For the ſecond, that is, guiltineſſe, wee further condeſcend and ſay; that is alſo taken away in them that are borne anew: for conſidering there is no condemnation to them, there is nothing to binde them to puniſhment. Yet this caueat muſt bee remembred, namely, that the guiltineſſe is remooued from the perſon regenerate, not from the ſinne in the perſon: but of this more afterward

terward. Thirdly, the guilt of *Adams* firſt offence is pardoned. And touching the corruption of the heart, I auouch two things. I. That, the very power or ſtrength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is aboliſhed (as alſo the fault of euery actuall ſinne paſt) ſo farre forth as it is the fault and ſinne of the man in whom it is. Indeede it remaines till death, and it is ſinne conſidered in it ſelfe, ſo long as it remaines, but it is not imputed vnto the perſon : and in that reſpect is as though it were not ; it being pardoned.

II. The diſſent or difference.

Thus farre wee conſent with the Church of Rome : now the difference betweene vs ſtands not in the aboliſhment, but in the manner, and the meaſure of the aboliſhment of this ſinne.

Papiſts teach, that Originall ſinne is ſo farre forth taken away after baptiſme, that it ceaſeth to bee a ſinne properly: and is nothing elſe but a want, defect, and weakeneſſe, making the heart fit and ready to conceiue ſinne:

ſinne: much like tinder, which though it bee not fire of it ſelfe, yet is it very apt and fitte to conceiue fire. And they of the Church of Rome denie it to bee ſinne properly, that they might vpholde ſome groſſe opinions of theirs, namely, That a man in this life may fulfill the lawe of God: and doe good workes voide of ſinne: that hee may ſtand righteous at the barre of Gods iudgement by them. But wee teach otherwiſe, that though Originall ſinne bee taken away in the regenerate, and that in ſundry reſpects: yet doth it remaine in them after baptiſme, not onely as a want and weakeneſſe, but as a ſin, and that properly: as may by theſe reaſons be prooued.

Reaſon I. Rom. 7. 17. *Paul* ſaith directly: *It is no more I that doe it, but ſin that dwelleth in mee*: that is, Originall ſinne The Papiſts anſwer againe, that it is ſo called *improperly*: becauſe it commeth of ſinne, and alſo is an occaſion of ſinne to be done. But by the circumſtances of the text, it is ſinne properly: for in the words following, Saint *Paul* ſaith, that this ſinne dwelling in him, made him to do the euill which he hated. And verſ. 24. he crieth out, *O wretched man that I am, who ſhall deliuer mee from this body of death?* whence I reaſon thus:

That which once was ſinne properly, and ſtill remaining in man maketh him to ſinne, and intangleth him in the puniſhment of ſinne, and makes him miſerable: that is ſinne properly,

But Originall ſinne doth all theſe. Ergo.

Reaſon II. Infants baptized and regenerate, die the bodily death before they come to the yeares of diſcretion: therefore Originall ſinne in them is ſinne properly: or elſe they ſhould not die, hauing no cauſe of death in them: *for death is the wages of ſinne*, as the Apoſtle ſaith, Rom. 6 23. and Rom. 5. 12. *Death entred into the world by ſinne.* As for actuall ſinne they haue none, if they die preſently after they are born before they come to any vſe either of reaſon, or affection.

Reaſon III. That which luſteth againſt the ſpirit, and by luſting tempteth, and in tempting intiſeth and draweth the heart to ſinne, is for nature ſinne it ſelfe; but concupiſcence in the regenerate luſteth againſt the ſpirit, *Galat.* 5. 17. and tempteth as I haue ſaide. *Iam.* 1. 14 *God tempteth no man, but euery man is tempted when hee is drawne away by his owne concupiſcence, and is intiſed: then when luſt conceiueth, it bringeth forth ſin.* And therefore it is ſinne properly: ſuch as the

the fruit is, such is the tree. Augustin. *Concupiscence against which the spirit lusteth*, is sinne, *because in it there is disobedience against the rule of the mind: and it is the punishment of sin, because it befalls man for the merits of his disobedience: and it is the cause of sinne.* Augustin. contra Iul. l. 5. cap. 3.

Reason IV. The iudgement of the ancient Church. Augustin. epist. 29. *Charitie in some is more, in some lesse, in some none: the highest degree of all which cannot be increased, is in none, as long as man liues vpon earth. And as long as it may bee increased*, That which is lesse then it should bee, is in fault: *by which fault it is, that there is no iust man vpon earth that doth good and sinneth not: by which fault none liuing shall bee iustified in the sight of God. For which fault, if wee say wee haue no sinne, there is no truth in vs: for which also though we profit neuer so much, it is necessary for vs to say, Forgiue vs our debts, though al our words, deeds, and thoughts bee already forgiuen in baptisme.* Indeede *Augustine* in sundry places seemes to denie concupiscence to bee sinne after baptisme: but his meaning is, that concupiscence in the regenerate is not the sinne of the person in whom it is. For thus hee expounds himselfe, [a] *This is not to haue sinne, not to bee guiltie of sinne.* And, [b] *The lawe of sinne in baptisme is remitted and*

[a] ad Valer. l. 1. cap. 24.
[b] lib. 2 contra Iul.

[c] Tract. 42. in Ioh.

not ended. And, [c] *Let not ſinne raigne; hee ſaith not, let not ſinne be, but let it not raigne. For as long as thou liueſt, of neceſſitie ſinne will be in thy members: at the leaſt, looke it raigne not in thee, &c.*

Obiections of Papiſts.

Theſe arguments which the Church of Rome alleadgeth to the contrarie, are theſe: *Obiection* I. In baptiſme men receiue perfect and abſolute pardon of ſinne: and ſinne beeing pardoned is taken quite away: and therfore Originall ſinne after baptiſme ceaſeth to be ſinne. *Anſw.* Sinne is aboliſhed two waies: firſt in regard of [a] imputation to the perſon: ſecondly in regard of [b] exiſting and beeing. For this cauſe, God vouchſafeth to man two bleſsings in Baptiſme, Remiſsion of ſinne, and Mortification of the ſame. Remiſsion or pardon aboliſheth ſinne wholly in reſpect of any imputation thereof vnto man, but not ſimply in regard of the beeing thereof. Mortification thereof goeth further, and aboliſheth in all the powers of body and ſoule, the very concupiſcence or corruption it ſelfe, in reſpect of the beeing thereof. And becauſe mortification is not accompliſhed till death, therefore ori-

[a] quoad imputationem.
[b] quoad exiſtentiam.

originall corruption remaineth till death, though not imputed.

Obiection 11. Euery ſinne is voluntary: but Originall ſinne in no man after baptiſme is voluntary: and therefore no ſinne. *Anſwer.* The propoſition is a politicke rule pertaining to the courts of men, and muſt bee vnderſtood of ſuch actions as are done of one man to another: and it doth not belong to the court of conſcience, which God holdeth and keepeth in mens hearts, in which euery want of conformity to the law is made a ſinne. Secondly I anſwer, that Originall ſinne was voluntarie in our firſt parent *Adam*: for hee ſinned, and brought this miſerie vpon vs willingly; though in vs it bee otherwiſe vpon iuſt cauſe. Actuall ſin was firſt in him, and then originall corruption; but in vs originall corruption is firſt, and then actuall ſinne.

Obiection 111. Where the forme of any thing is taken away, there the thing it ſelfe ceaſeth alſo: but after baptiſme in the regenerate, the forme of Originall ſinne, that is, *the guilt*, is quite remooued: and therefore ſinne ceaſeth to bee ſinne. *Anſwer* The guilt, or oblation to puniſhment, is not the forme of originall corruption, but (as wee ſay in ſchooles) an accident or neceſſa-

rie companion thereof. The true forme of Originall ſinne, is a defect and depriuation of that which the lawe requireth at our hands in our minde, will, affections, and in all the powers both of ſoule and body. But they vrge this reaſon further, ſaying, where the guilt and puniſhment is taken away, there is no fault remaining: but after baptiſme the guilt and puniſhment is remooued: and therefore, though originall corruption remaine, it is not as a fault to make vs guilty before God, but onely as a weakeneſſe. *Anſ.* Guilt is remooued and not remooued. It is remooued from the perſon regenerate, which ſtands not guilty for any ſinne originall or actuall: but guilt is not remooued from the ſinne it ſelfe; or, as ſome anſwer, there bee two kindes of guilt, actuall, and potentiall. The actuall guilt is, whereby ſinne maketh man ſtand guiltie before God: and that is remooued in the regenerate. But the potentiall guilt, which is an aptneſſe in ſinne, to make a man ſtand guiltie if he ſinne, that is not remooued: and therefore ſtill ſinne remaineth ſinne. To this or like effect ſaith Auguſtine[b]. *Wee ſay that the guilt of cōcupiſcence, not wherby* it is Guilty *(for that is not a perſon) but that wherby it made man guiltie from the beginning, is pardoned, and*

[b] contra Iul. l. 6. c. 6.

and that the thing it ſelfe is euill, ſo as the regenerate deſire to be healed of this plague.

Obiect. III. Laſtly, for our diſgrace they alleadge that wee in our doctrine teach, that Originall ſinne after baptiſme is onely clipped or pared, like the haire of a mans head, whoſe rootes ſtill remaine in the fleſh, growing and increaſing after they are cutte, as before. *Anſw.* Our doctrine is abuſed: for in the paring of any thing, as in cutting of the haire, or in lopping a tree, the roote remaines vntouched, and thereupon multiplyeth as before. But in the mortification of originall ſinne after baptiſme, we hold no ſuch paring: but teach, that in the very firſt inſtant of the conuerſion of a ſinner, ſinne receiueth his deadly wound in the roote, neuer afterward to be recouered.

The third point: Certentie of ſaluation.

1. Our Conſent.

1. *Concluſ.* Wee hold and beleeue that a man in this life, may bee certen of ſaluation: and the ſame thing doth the Church of

of Rome teach and hold.

II. Conclus. We holde and beleeue that a man is to put a certen affiiance in Gods mercie in Christ for the saluation of his soule: and the same thing by common consent holdeth the aforesaid Church: this point maketh not the difference betweene vs.

III. Conclus. Wee holde that with assurance of saluation in our hearts is ioyned doubting: and there is no man so assured of his saluation, but hee at some time doubteth thereof, especially in the time of temptation; and in this the Papists agree with vs, and we with them.

IV. Conclus. They goe further and say, that a man may be certen of the saluation of men, or of the Church by Catholike faith: and so say we.

V. Conclus. Yea they hold, that a man by faith may bee assured of his owne saluation through extraordinary reuelation, as *Abraham* and others were, and so doe we.

VI. They teach that we are to be certen of our saluation by ° speciall faith in regard of God that promiseth; though in regard of our selues and our indispositon we cannot: and in the former point they consent with vs.

° Bell. l. 3. p. 1. 139. d.

II. The

II. The diſſent or difference.

The very maine point of differences lies in the manner of aſſurance.

I. *Concluſ.* We hold that a man may bee certen of his ſaluation in his owne conſcience euen in this life, and that by an ordinarie and ſpeciall faith. They holde that a man is certen of his ſaluation onely by hope: both of vs holde a certenty, we by faith, they by hope.

II. *Concluſ.* Further, wee holde and auouch that our certenty by true faith is vnfallible: they ſay, their certenty is onely probable.

III. *Concluſ.* And further though both of vs ſay, that wee haue confidence in Gods mercy in Chriſt for our ſaluation, yet we do it with ſome difference. For our confidence commeth from certen and ordinarie faith: theirs from hope, miniſtring (as they ſay) but a coniecturall certenty.

Thus much of the difference: now let vs ſee the reaſons too and fro.

III. *Obie-*

III. Obiections of Papists.

Obiect. 1. Where there is no word, there is no faith: for these two are relations: but there is no word of God saying, *Cornelius* beleeue thou, *Peter* beleeue thou, and thou shalt bee saued. And therefore there is no such ordinary faith to beleeue a mans owne particular saluation. *Answ.* The proposition is false, vnlesse it be supplied with a clause on this manner, *where there is no word of promise, nor any thing that doth counteruaile a particular promise, there is no faith.* But (say they) there is no such particular word. It is true God doth not speake to men particularly, Beleeue thou, and thou shalt bee saued. But yet doth hee that which is answerable hereunto, in that hee giueth a generall promise, with a commandement to apply the same: and hath ordained the holy ministerie of the word to apply the same to the persons of the hearers in his owne name: and that is as much as if the Lord himselfe should speake to men particularly. To speake more plainely: in the Scripture the promises of saluation bee indefinitely propounded: it

faith

faith not any where, if *Iohn* will beleeue, he ſhall bee ſaued, or if *Peter* will beleeue, hee ſhall bee ſaued, but whoſoeuer beleeueth ſhall be ſaued. Now then comes the miniſter of the word, who ſtanding in the roome of God, and in the ſtead of Chriſt himſelfe, takes the indefinite promiſes of the Goſpel. and laies them to the hearts of euery particular man: and this in effect is as much as if Chriſt himſelfe ſhould ſay, *Cornelius* beleeue thou, and thou ſhalt bee ſaued: *Peter* beleeue thou, and thou ſhalt bee ſaued. It is anſwered, that this applying of the Goſpell is vpon condition of mens faith and repentance, and that men are deceiued touching their owne faith and repentance: and therefore faile in applying the word vnto themſelues. *Anſw.* Indeede this manner of applying is falſe in all hypocrits, hereticks, and vnrepentant perſons: for they apply vpon carnall preſumption, and not by faith. Neuertheleſſe it is true in all the elect hauing the ſpirit of grace, and prayer: for when God in the miniſtery of the word beeing his owne ordinance, ſaith, *Seeke yee my face*: the heart of Gods children truely anſwereth, *O Lord I will ſeeke thy face.* Pſal. 17. 8. And when God ſhall ſay, *Thou art my people*, they ſhall ſay againe: *The Lord is my God*, Zach. 13. 6.

13.6. And it is a truth of God that he which beleeueth knoweth that hee beleeueth: and hee that repenteth knoweth truely that hee repenteth: vnlesse it bee in the beginning of our conuersion, and in the time of distresse and temptation. Otherwise what thankefulnesse can there bee for grace receiued.

Obiect. II. It is no article of the Creed, that a man must beleeue his owne saluation: and therefore no man is bound thereto. *Answ.* By this argument it appeares plainly, that the very pillars of the Church of Rome doe not vnderstand the Creede: for in that which is commonly called the Apostles Creede, euery article implieth in it this particular faith. And in the first article, *I beleeue in God*, are three things contained: the first, to beleeue that there is a God, the second to beleeue the same God is my God: the third, to put my confidence in him for my saluation: and so much containe the other articles, which are concerning God. When *Thomas* saide, *Ioh.* 20. 20. *My God*, Christ answered, *Thou hast beleeued Thomas.* Where wee see that to beleeue in God, is to beleeue God to be our God. And *Psal.* 78. v. 22. to beleeue in God, and to put trust in him are all one, *They beleeue not in God, and trusted*

truſted not in his helpe. And the articles concerning *Remiſſion of ſinnes,* and *Life euerlaſting,* doe include, and wee in them acknowledge our ſpeciall faith concerning our owne ſaluation. For to beleeue this or that, is to beleeue there is ſuch a thing, and that the ſame thing belongs to mee: as when *Dauid* ſaid, I ſhould haue fainted *except I had beleeued to ſee the goodneſſe of the Lord in the land of the liuing.* Pſal. 27. 13. It is anſwered, that in thoſe articles wee onely profeſſe our ſelues to beleeue remiſſion of ſinnes, and life euerlaſting, to bee vouchſafed to the people and Church of God. *Anſw.* This indeede is the expoſition of many, but it ſtands not with common reaſon. For if that be all the faith that is there confeſſed, the diuell hath as good a faith as wee. He knoweth and beleeueth that there is a God: and that this God imparteth remiſſion of ſinnes, and life euerlaſting to his Church. And to the end that wee beeing Gods children, may in faith goe beyond all the diuels in hell, wee muſt further beleeue, that remiſsion of ſinnes, and life euerlaſting belongs vnto vs: and vnleſſe wee doe particularly apply the ſaid articles vnto our ſelues, wee ſhall little or nothing differ from the diuell, in making confeſsion of faith.

Obiect.

Obiect. III. We are taught to pray for the pardon of our ſinnes day by day, *Math.* 6.12. and all this were needleſſe, if we could bee aſſured of pardon in this life. *Anſw.* The fourth petition muſt bee vnderſtood not ſo much of our old debts or ſinnes, as of our preſent and new ſinnes: for as we goe on from day to day, ſo wee adde ſinne to ſinne: and for the pardon of them wee muſt humble our ſelues and pray. I anſwer againe, that wee pray for the pardon of our ſinnes; not becauſe wee haue no aſſurance thereof, but becauſe our aſſurance is weake and ſmall: we grow on from grace to grace in Chriſt, as children doe to mans eſtate by little and little. The heart of euery beleeuer is like a veſſell with a narrow necke, which beeing caſt into the ſea, is not filled at the firſt; but by reaſon of the ſtraight paſſage, receiueth water droppe by droppe. God giueth vnto vs in Chriſt euen a ſea of mercy, but the ſame on our parts is apprehended and receiued onely by little and little, as faith groweth from age to age: and this is the cauſe why men hauing aſſurance pray for more.

Our

Our reaſons to the contrarie.

Reaſon I. The firſt reaſon may bee taken from the nature of faith, on this manner. True faith is both an vnfallible aſſurance and a particular aſſurance of the remiſsion of ſinnes and of life euerlaſting. And therefore by this faith, a man may bee certainely and particularly aſſured of the remiſsion of ſinnes, and life euerlaſting. That this reaſon may be of force, two things muſt bee prooued: firſt, that true faith is a certen aſſurance of Gods mercy to that party in whom it is. Secondly, that faith is a particular aſſurance thereof. For the firſt, that faith is a certen aſſurance, Chriſt ſaith to *Peter*. Mat. 14. 31. *O thou of little faith, wherfore diddeſt thou doubt?* where hee maketh an oppoſition betweene faith and doubting: whereby giuing vs directly to vnderſtand, that, To be certen and to giue aſſurance, is of the nature of faith. *Rom.* 4. 20. 22. *Paul* ſaith of *Abraham*, that hee did *not doubt of the promiſe of God through vnbeliefe: but was ſtrengthned in faith, and gaue glory to God, beeing fully aſſured*

that he which had promised was able to doe it: which I obserue first, that doubting is made a fruite of vnbeleefe: and therefore vnfallible certenty and assurance, beeing contrary to doubting, must needes proceede from true faith: considering that contrarie effects come of contrarie causes: and contrary causes produce contrary effects. Secondly I note, that the strength of *Abrahams* faith did stand *in fulnesse of assurance:* for the text saith, hee was strengthned in the faith, beeing fully assured; and againe, *Heb.* 11. 1. true sauing faith is saide to bee the ground and substance of things hoped for: and the euidence or demonstration of things that are not seene: but faith can bee no ground or euidence of things, vnlesse it bee for nature certenty it selfe: and thus the first point is manifest. The second, that sauing faith is a particular assurance, is prooued by this, that the property of faith is to apprehend and apply the promise, and the thing promised, Christ with his benefits; *Ioh.* 1. 12. *As many,* saith S. Iohn, *as receiued him, to them he gaue power to be the sonnes of God, namely to them that beleeue in his name.* In these words to beleeue in Christ, and to receiue Christ, are put for one and the same thing. Now to receiue Christ, is to apprehend and apply

ply him with all his benefits vnto our ſelues, as hee is offered in the promiſes of the Goſpell. For in the ſixt chapter following, firſt of all hee ſets forth himſelfe not onely as a Redeemer generally, but alſo as the bread of life and the water of life: ſecondly hee ſets forth his beſt hearers as eaters of his bodie, and drinkers of his blood: and thirdly hee intends to prooue this concluſion, that to eate his bodie and to drinke his blood, and to beleeue in him, are all one. Now then if Chriſt bee as foode, and if to eate and drinke the bodie and blood of Chriſt, bee to beleeue in him, then muſt there bee a proportion betweene eating and beleeuing. Looke then as there can bee no eating without taking or receiuing of meat, ſo no beleeuing in Chriſt without a ſpirituall receiuing and apprehending of him. And as the body hath his hand, mouth, and ſtomacke whereby it taketh, receiueth, and digeſteth meate for the nouriſhment of euery part: ſo likewiſe in the ſoule there is a faith, which is both hand, mouth, and ſtomacke to apprehend, receiue, and apply Chriſt and all his merits for the nouriſhment of the ſoule. And *Paul* ſaith yet more plainely, *that through faith we receiue the promiſe of the ſpirit.* Gal. 3. 14.

Now as the property of apprehending and applying of Christ belongeth to faith, so it agreeth not to hope, loue, confidence, or any other gift or grace of God. But first by faith we must apprehend Christ, and apply him to our selues, before wee can haue any hope or confidence in him. And this applying seemes not to be done by any affection of the will, but by a supernaturall act of the minde, which is to acknowledge, set downe and beleeue that remission of sinnes, and life euerlasting by the merit of Christ, belong to vs Particularly. To this which I haue saide agreeth Augustine tract. 25. on Ioh. *Why prepareſt thou teeth and belly? beleeue, and thou haſt eaten.* And tract. 50. *How ſhall I reach my hand vnto heauen, that I may hold him ſitting there? Send vp thy faith, and thou laieſt holde on him.* And Bernard faith, homil. in Cant. 76. *Where he is thou canſt not come now —— : yet goe to follow him and ſeeke him — beleeue and thou haſt found him* : *for* to beleeue is to finde. Chryſoſt. on Mark. homil. 10. *Let vs beleeue, and we ſee Ieſus preſent before vs.* Ambr. on Luke lib. 6. cap. 8. *By faith Chriſt is touched, by faith Chriſt is ſeene.* Tertul. de reſurrect. carnis. *He muſt bee chewed by vnderſtanding, and bee digeſted by faith.*

Reaſon

Reaſon II. Whatſoeuer the holy Ghoſt teſtifieth vnto vs, that wee may, yea that we muſt certenly by faith beleeue: but the holy Ghoſt doth particularly teſtifie vnto vs our adoption, the remiſsion of our ſinnes, and the ſaluation of our ſoules; and therefore wee may and muſt particularly and certenly by faith beleeue the ſame. The firſt part of this reaſon is true, and cannot be denied of any. The ſecond part is prooued thus: Saint *Paul* ſaith *Rom.* 8.15. *Wee haue not receiued the ſpirit of bondage to feare: but the ſpirit of adoption, whereby we cry Abba father:* adding further, that the *ſame ſpirit beareth witnes with our ſpirits, that we are the children of God.* Where the Apoſtle maketh two witneſſes of our adoption: the ſpirit of God, and our ſpirits, that is, the conſcience ſanctified by the holy Ghoſt. The Papiſts to elude this reaſon, alleadge that the ſpirit of God doth indeede witneſſe of our adoption, by ſome comfortable feelings of Gods loue and fauour, beeing ſuch as are weake and oftentimes deceitfull. But by their leaues, the teſtimonie of the ſpirit is more then a bare ſenſe or feeling of Gods grace: for it is called the *pledge* and *earneſt* of Gods ſpirit in our hearts. 2. *Corinth.* 1. 21. and therefore it is fitte to take away all occaſion

caſion of doubting of our ſaluation: as in a bargaine, the earneſt is giuen betweene the parties, to put all out of queſtion. *Bernard* ſaith, that the teſtimonie of the ſpirit is a moſt ſure teſtimony. *Epiſt.* 107.

Reaſon III. That which wee muſt pray for by Gods commandement, that wee muſt beleeue: but euery man is to pray for the pardon of his owne ſinnes, and for life euerlaſting: of this there is no queſtion: therefore hee is bound to beleeue the ſame. The propoſition is moſt of all doubtfull: but it is prooued thus. In euery petition there muſt be two things: a deſire of the things we aske, and a particular faith whereby wee beleeue, that the thing wee aske ſhall bee giuen vnto vs. So Chriſt ſaith, *Whatſoeuer yee deſire when you pray, beleeue that you ſhall haue it, & it ſhall bee giuen vnto you.* And Saint *Iohn* further noteth out this particular faith, calling it our *aſſurance, that God will giue vnto vs whatſoeuer we aske according to his will.* And hence it is, that in euery petition there muſt bee two grounds: a commaundement to warrant vs in making a petition, and a promiſe to aſſure vs of the accompliſhment thereof. And vpon both theſe, followes neceſſarily an application of the things wee aske to our ſelues.

Mark. 11. 24.

1. Ioh. 5. 14.

Reaſon

Reaſon IIII. Whatſoeuer God commandeth in the Goſpell, that a man muſt and can performe : but God in the Goſpell commandeth vs to beleeue the pardon of our owne ſinnes, and life euerlaſting : and therefore wee muſt beleeue thus much, and may bee aſſured thereof. This propoſition is plaine by the diſtinction of the commandements of the law, and of the Goſpell. The commandements of the law ſhew vs what wee muſt doe, but miniſter no power to performe the thing to bee done : but the doctrine and commandements of the Goſpell doe otherwiſe : and therefore they are called *ſpirit and life :* God with the commaundement giuing grace that the thing preſcribed may bee done. Now this is a commandement of the Goſpell, to beleeue remiſsion of ſinnes : for it was the ſubſtance of Chriſts miniſterie, *repent and beleeue the Goſpell.* And that is not generally to beleeue that Chriſt is a Sauiour, and that the promiſes made in him are true (for ſo the diuells beleeue with trembling :) but it is particularly to beleeue that Chriſt is my Sauiour, and that the promiſes of ſaluation in Chriſt belong in ſpeciall to mee, as Saint *Iohn* ſaith, *This is his commandement that we beleeue in the* Ioh.6.36.

name of Iesus Christ: now to beleeue in Christ is to put confidence in him: which none can do, vnlesse he be first assured of his loue and fauour. And therefore in as much, as we are enioined to put our confidence in Christ, we are also ioyned to beleeue our reconciliation with him, which stands in the remission of our sinnes, and our acceptation to life euerlasting.

Reason V. Whereas the Papists teach, that a man may bee assured of his saluation by hope: euen hence it followes, that he may bee vnfallibly assured thereof. For the property of true and liuely hope *is neuer to make a man ashamed*. Rom. 5. 5. And true hope followeth faith and euer presupposeth certentie of faith; neither can any man truely hope for his saluation vnlesse by faith hee bee certainely assured thereof in some measure.

The popish doctors take exception to these reasons on this manner. First they say, it cannot bee prooued that a man is as certen of his saluation by faith, as hee is of the articles of the Creede. *Answer*. First, they proue thus much that we ought to be as certen of the one as of the other. For look, what commandement we haue to beleeue the articles of our faith: the like we haue inioyning

vs to beleeue the pardon of our owne ſins, as I haue prooued. Secondly, theſe arguments proue it to bee the nature or eſſentiall property of faith, as certenly to aſſure man of his ſaluation, as it doth aſſure him of the articles which hee beleeueth. And howſoeuer men commonly doe not beleeue their ſaluation as vnfallible, as they doe their articles of faith: yet ſome ſpeciall men doe: hauing Gods word applyed by the ſpirit as a ſure ground of their faith, whereby they beleeue their owne ſaluation, as they haue it for a ground of the articles of their faith. Thus certenly was *Abraham* aſſured of his own ſaluatiō: as alſo the Prophets and Apoſtles, and the martyrs of God in all ages: wherupon without doubting they haue bin content to lay downe their liues for the name of Chriſt: in whom they were aſſured to receiue eternall happineſſe. And there is no queſtion, but there be many now, that by long and often experience of Gods mercie, and by the inward certificate of the Holy Ghoſt, haue attained to ful aſſurance of their ſaluation.

II. Exception. Howſoeuer a man may bee aſſured of his preſent eſtate, yet no man is certen of his perſeuerance vnto the ende.

Anſ. It is otherwiſe: for in the ſixt petition,

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leade vs not into temptation, we pray that God would not suffer vs to bee wholly ouercome of the diuell in any temptation: and to this petition wee haue a promise answerable. 1. Cor. 10. *That God with temptation will giue an issue:* and therfore howsoeuer the diuell may buffet, molest, and wound the seruants of God, yet he shall neuer be able to ouercome them. Againe, hee that is once a member of Christ, can neuer bee wholly cut off. And if any by sinne were wholly secured from Christ for a time, in his recouery he is to bee baptized the second time: for baptisme is the sacrament of initiation or ingrafting into Christ. By this reason wee should as often be baptized as wee fall into any sinne, which is absurd. Againe, S. *Iohn* saith, 1. Ioh. 2. 19. *They went out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs.* Where he taketh it for granted, that such as bee once in Christ shall neuer wholly bee seuered or fall from him. Though our communion with Christ may bee lessened, yet the vnion and the bond of coniunction can neuer bee dissolued.

§. III. Exception. They say, we are indeed to beleeue our saluation on Gods part: but we must needs doubt in regard of our selues: because the promises of remission of sinnes

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are giuen vpon condition of mans faith and repentance. Now wee cannot (ſay they) bee aſſured that wee haue true faith and repentance, becauſe wee may lie in ſecret ſinnes: and ſo want that indeede, which wee ſuppoſe our ſelues to haue. *Anſw.* I ſay againe, he that doth truely repent & beleeue, doth by Gods grace know that he doth repent & beleeue: for elſe *Paul* would neuer haue ſaide, *Proue your ſelues whether ye be in the faith or not*: and the ſame Apoſtle ſaith, 2. Cor. 12. *Wee haue not receiued the ſpirit of the world, but the ſpirit which is of God, that we might* know the things which are giuen of God: which things are not onely life euerlaſting, but iuſtification, ſanctification, and ſuch like. And as for ſecret ſinnes they cannot make our repentance void: for he that truly repents of his known ſinnes, repents alſo of ſuch as be vnknowne, and receiueth the pardon of them all. God requireth not an expreſſe or ſpeciall repentance of vnknowne ſinnes: but accepts it as ſufficient, if we repent of them generally: as *Dauid* ſaith, Pſal. 19. *Who knowes the errours of this life? forgiue me my ſecret ſins.* And whereas they adde, that faith and repentance muſt be ſufficient: I anſwer, that the ſufficiencie of our faith and repentance, ſtands in the truth and not in the meaſure or perfection therof;

and

and the truth of both where they lare, is certenly discerned.

Reason VI. The iudgement of the ancient Church. [c] August. *Of an euill seruant thou art made a good childe, therefore* presume *not of thine own doing, but of the grace of Christ: it is not arrogancy* but faith: *to acknowledge what thou hast receiued, is not pride but deuotion.* And [d] *Let no man aske another man, but returne to his own heart: if he find charity there* hee hath securitie *for his passage from life to death.* Hilar. on Math. 5. *The kingdome of heauen which our Lord professed to be in himself, his will is that it must bee hoped for* without any doubtfulnesse of vncertaine will at all. *Otherwise there is no iustification by faith, if faith it selfe bee made doubtfull.* Bernard in his epist. 107. *Who is the iust man but he that being loued of God loues him again: which comes not to passe but by the* spirit reuealing by Faith *the eternall* purpose of God *of his* Saluation *to come. Which reuelation is nothing else but the infusion of spirituall grace: by which, when the deedes of the flesh are mortified, the man is prepared to the kingdome of heauen ——. Together receiuing in one spirit that whereby he* may presume *that he is loued and also loue againe.* ——

[c] de verbis Dei. Serm. 28.

[d] Tract. 5. in Epist. Ioh.

To conclude, the Papists haue no great cause to dissent from vs in this point. For they

they teach and profeſſe, that they doe by a ſpeciall faith beleeue their owne ſaluation certenly and vnfallibly in reſpect of God, that promiſeth. Now the thing which hindreth them is their owne indiſpoſition and vnworthineſſe (as they ſay) which keepes them from beeing certaine otherwiſe then in a likely hope. But this hindrance is eaſily remooued, if men will iudge indifferently. For firſt of all, in regard of our ſelues and our diſpoſition wee cannot bee certen at all, but muſt deſpaire of ſaluation euen to the very death. We cannot be ſufficiently diſpoſed ſo long as we liue in this world, but muſt alwaies ſay with Iacob. *I am leſſe then all thy mercies*, Geneſis 32. and with Dauid, *Enter not into iudgement with thy ſeruant, O Lord, for none liuing ſhall be iuſtified in thy ſight*: and with the Centurion, *Lord I am not worthy, that thou ſhouldeſt come vnder my roofe*, Mat. 8. Secondly, God in making promiſe of ſaluation reſpects not mens worthineſſe. For hee choſe vs to life euerlaſting when we were not: hee redeemed vs from death beeing enemies: and intitles vs to the promiſe of ſaluation, *if we acknowledge our ſelues to be ſinners*, Mat. 9. *If wee labour and trauaile vnder the burden of them*, Math. 11. *If wee hunger and thirſt after grace*, Ioh. 7. 37. And theſe things wee may certenly

certenly and sensibly perceiue in our selues: and when wee finde them in vs, though our vnworthinesse bee exceeding great, it should not hinder our assurance. For God makes manifest his power in our weakenesse, 2. *Cor.* 12. and he will not breake the bruised reede, nor quench the smoaking flaxe, *Isa.* 42. Thirdly, if a man loue God for his mercies sake, and haue a true hope of saluation by Christ, hee is in Christ, and hath fellowship with him: and hee that is in Christ, hath all his vnworthinesse and wants laid on Christ, and they are couered and pardoned in his death: and in respect of our selues thus considered, *as we are in Christ*, we haue no cause to wauer, but to be certen of our saluation, and that in regard of our selues.

The fourth point: touching the iustification of a sinner.

THat we may see how far we are to agree with them, & where to differ: first I will set downe the doctrine on both parts: and secondly, the maine differences wherein wee are to stand against them euen to death.

Our doctrine touching the iustification of

of a ſinner, I propound in foure rules.

Rule I. That, iuſtification is an action of God, whereby he abſolueth a ſinner, and accepteth him to life euerlaſting for the righteouſneſſe and merit of Chriſt.

Rule II. That, iuſtification ſtands in two things; firſt, in the remiſſion of ſinnes by the merit of Chriſt his death; ſecondly, in the imputation of Chriſt his righteouſneſſe; which is another action of God, whereby he accounteth and eſteemeth that righteouſnes which is in Chriſt, as the righteouſneſſe of that ſinner which beleeueth in him. By Chriſt his righteouſnes we are to vnderſtand two things: firſt, his ſufferings, ſpecially in his death and paſsion; ſecondly, his obedience in fulfilling the law: both which goe together: for Chriſt in ſuffering obeyed, and obeying ſuffered. And the very ſhedding of his blood, to which our ſaluation is aſcribed, muſt not onely be conſidered, as it is paſſiue, that is, a ſuffering, but alſo as it is actiue, that is, an obedience, in which hee ſhewed his exceeding loue both to his father and vs, and thus fulfilled the law for vs. This point if ſome had well thought on, they would not haue placed all iuſtification in remiſsion of ſinnes as they doe.

Rule III. That, iuſtification is from Gods

Gods meere mercy and grace, procured onely by the merit of Christ.

Rule IV. That, man is iustified by faith alone: because faith is that *alone* instrument created in the heart by the holy ghost, whereby a sinner layeth hold of Christ his righteousnesse, and applyeth the same vnto himselfe. There is neither hope, nor loue, nor any other grace of God within man that can doe this, but faith alone.

The doctrine of the Romane Church touching the iustification of a sinner is on this manner.

I. They holde that before iustification there goes a preparation thereunto: which is an action wrought partly by the holy Ghost, and partly by the power of naturall free-will, whereby a man disposeth himselfe to his owne future iustification.

In the preparation they consider the ground of iustification, and things proceeding from it. The ground is faith, which they define to bee a generall knowledge, whereby wee vnderstand and beleeue, that the doctrine of the word of God is true. Things proceeding from this faith, are these; a sight of our sinnes, a feare of hell, hope of saluation, loue of God, repentance, and such like: all which when men haue attained, they

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are then fully diſpoſed (as they ſay) to their iuſtification.

This preparation beeing made, then comes iuſtification it ſelfe: which is an action of God, whereby hee maketh a man righteous. It hath two parts: the firſt, and the ſecond. The firſt is, when a ſinner of an euill man is made a good man. And to effect this, two things are required: firſt, the pardon of ſinne, which is one part of the firſt iuſtification: ſecondly, the infuſion of inward righteouſneſſe whereby the heart is purged and ſanctified, and this habit of righteouſneſſe ſtands ſpecially in hope and charity.

After the firſt iuſtification, followeth the ſecond; which is, when a man of a good or iuſt man is made better and more iuſt: and this ſay they, may proceede from workes of grace; becauſe he which is righteous by the firſt iuſtification, can bring forth good workes: by the merit whereof, he is able to make himſelfe more iuſt and righteous: and yet they grant that the firſt iuſtification commeth onely of Gods mercy by the merit of Chriſt.

I. Our conſent and difference.

Now let vs come to the points of diffe-

rence betweene vs and them touching iuſtification.

The firſt maine difference is in the matter thereof, which ſhall bee ſeene by the anſwer both of Proteſtant and Papiſt to this one queſtion. *What is the very thing that cauſeth a man to ſtand righteous before God, and to be accepted to life euerlaſting:* we anſwer, Nothing but the righteouſneſſe of Chriſt, which conſiſteth partly in his ſufferings, and partly in his actiue obedience in fulfilling the rigour of the law. And heere let vs conſider, how neere the Papiſts come to this anſwer, and wherein they diſſent.

Conſent. I. They grant, that in iuſtification ſinne is pardoned by the merits of Chriſt, and that none can bee iuſtified without remiſsion of ſinnes: and that is well.

II. They grant, that the righteouſneſſe whereby a man is made righteous before God, commeth from Chriſt, and from Chriſt alone.

III. The moſt learned among them ſay, that Chriſt his ſatisfaction, and the merit of his death is imputed to euery ſinner that doth beleeue, for ° his ſatisfaction before God: and hitherto we agree.

°Bellar de Iuſtit. lib. 2. cap. 7.

The very point of difference is this, wee hold that the ſatisfaction made by Chriſt in

in his death, and obedience to the law; is imputed to vs, and becomes our righteouſnes. They ſay, it is our ſatisfaction, and not our righteouſneſſe, whereby we ſtand righteous before God: becauſe it is inherent in the perſon of Chriſt as in a ſubiect. Now the anſwer of the Papiſt to the former queſtion is on this manner; The thing (ſaith hee) that maketh vs righteous before God, and cauſeth vs to be accepted to life euerlaſting, is remiſsion of ſinnes, and the habite of inward righteouſneſſe, or charitie with the fruits thereof. Wee condeſcend and grant that the habite of righteouſneſſe, which wee call ſanctificatiõ, is an excellent gift of God, and hath his reward of God: and is the matter of our iuſtification before men; becauſe it ſerueth to declare vs to be reconciled to God, and to be iuſtified: yet we deny it to be the thing, which maketh vs of ſinners to become righteous, or iuſt before God.

And this is the firſt point of our diſagreement in the matter of iuſtification: which muſt be marked; becauſe if there were no more points of difference betweene vs, this one alone were ſufficient to keepe vs from vniting of our Religions: for hereby the Church of Rome doth race the very foundation.

Now let vs see by what reasons we iustifie our doctrine; and secondly answer the contrarie obiections.

Our reasons.

Reason I. That very thing which must bee our righteousnesse before God, must satisfie the iustice of the lawe, which saith, *Doe these things, and thou shalt liue.* Now there is nothing can satisfie the iustice of the lawe, but the righteousnes or obedience of Christ for vs. If any alleadge ciuill iustice, it is nothing: for Christ saith, *Except your righteousnesse exceede the righteousnesse of the Scribes and Phariſes, you cannot enter into the kingdome of heauen.* What? shal we say that works doe make vs iust? that cannot bee: for all mens workes are defectiue in respect of the iustice of the law. Shall wee say our sanctification, whereby wee are renewed to the image of God in righteousnesse and true holinesse? that also is imperfect and cannot satisfie Gods iustice required in the law: as *Isay* hath said of himselfe and the people, *All our righteousnesse is as a menstruous cloath.* To haue a cleare conscience before God, is a principall part of inward righteousnesse: and of it *Paul* in his owne person saith thus,

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I am priuie to nothing by myſelfe, yet am I not iuſtified thereby. 2.*Cor.*4.4. Therefore nothing can procure vnto vs an abſolution and acceptance to life euerlaſting, but Chriſts imputed righteouſneſſe. And this will appeare, if wee doe conſider, how wee muſt come one day before Gods iudgement ſeate, there to be iudged in the rigour of iuſtice: for then we muſt bring ſomething that may counteruaile the iuſtice of God: not hauing onely acceptation in mercy, but alſo approbation in iuſtice: God beeing not onely mercifull, but alſo a iuſt iudge.

I I. Reaſon. 2.*Cor.*5.21. *He which knew no ſinne was made ſinne for vs, that wee might bee made the righteouſneſſe of God which is in him.* Whence I reaſon thus. As Chriſt was made ſinne for vs, ſo are we made the righteouſneſſe of God in him: but Chriſt was made ſinne, or, a ſinner by imputation of our ſins, he being in himſelfe moſt holy: therefore a ſinner is made righteous before God, in that Chriſts righteouſneſſe is imputed and applied vnto him. Now if any ſhall ſay, that man is iuſtified by righteouſneſſe infuſed: then by like reaſon, I ſay Chriſt was made ſinne for vs by infuſion of ſin, which to ſay is blaſphemie. And the expoſition of this

place by S. *Hierome* is not to bee despised: *Christ* (saith hee) *beeing offered for our sinnes, tooke the name of sinne that we might bee made the righteousnesse of God in him*, Not ours nor in vs. If this righteousnesse of God bee neither ours nor in vs, then it can bee no inherent righteousnesse, but must needes be righteousnesse imputed. And Chrysost. on this place saith, *It is called Gods righteousnesse, because it is not of workes, and because it must be* without all staine *or want*: and that cannot be inherent righteousnesse. *Anselme* saith, *he is made sinne as we are made iustice: not ours, but Gods: not in vs, but in him: as he is made sin, not his owne, but ours, not in himselfe, but in vs.*

Reason. III. Rom. 5. 19. *As by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous*: marke heere is a comparison betweene the first and second *Adam*: And hence I reason thus: As by the disobedience of the first *Adam* men were made sinners: so by the obedience of the second *Adam*, are wee made righteous. Now we are not onely made sinners by propagation of naturall corruption, but by imputation. For *Adams* first sinne was the eating of the forbidden fruit: which very act is no personall offence, but is imputed to all his posterity, *in whom wee haue*

all

all ſinned. The [c] Fathers call this very ſinne *Adams* handwriting, making vs debters vnto God. And therefore in like manner the obedience of Chriſt is made the righteouſneſſe of euery beleeuer, not by infuſion, but by imputation.

[c] Iren. lib. 5. cap 17. Chryſoſt. homil. ad Neaph.

IV. Reaſon. A ſatisfaction made for the want of that iuſtice or obedience which the law requires at our hands, is accepted of God as the iuſtice it ſelfe. But Chriſts obedience is a ſatisfaction made for the want of that iuſtice or obedience which the law requires, as the Papiſts themſelues auouch. Therefore this ſatisfaction is our iuſtice. And mee thinkes, the Papiſts vpon this conſideration haue little cauſe to diſſent from vs. For if they make Chriſts obedience their ſatisfaction, why ſhould they not fully cloſe hands with vs, and make it their iuſtice alſo.

V. Reaſon. The conſent of the auncient Church. *Bernard* ſaith, epiſt. 190. *The* iuſtice of another *is aſſigned vnto man: who wanted his owne, man was indebted and man made paiment. The* ſatisfaction of one is imputed *to all. And why may not iuſtice be from an other as well as guiltineſſe is from another?* And in Cant. ſerm. 25. *It ſufficeth me, for all righteouſneſſe to haue him alone mercifull to me, againſt*

whom I haue ſinned. And, *Not to ſinne is Gods iuſtice,* mans iuſtice *is the* mercifulneſſe of God. And ſerm. 61. *Shall I ſing mine owne righteouſneſſe, Lord I will remember thy righteouſneſſe alone: for* it is mine alſo: *in that euen thou art made vnto mee righteouſneſſe of God. What, ſhall I feare leſt that one be not ſufficient for vs both? it is a ſhort cloke that cannot couer two: it will couer both thee and me largely, beeing both a large and eternall iuſtice.* Auguſt. on Pſal. 22. *Hee prayeth for our faults, and hath made our faults his faults, that hee might make* his iuſtice our iuſtice.

Obiections of Papiſts.

Obiections of the Papiſts prooving inherent righteouſnes to be the matter of our iuſtice before God are theſe. *1. Obiection.* It is abſurd that one man ſhould bee made righteous by the righteouſneſſe of an other: for it is as much as if one man were made wiſe by the wiſedome of another. *Anſ.* It is true, that no man can be made righteous by the perſonall righteouſneſſe of another, becauſe it pertaines onely to one man. And becauſe the wiſedome that is in one man, is his altogether wholly, it cannot be the wiſdome of another: no more then the health and life

life of one body, can bee the health of another. But it is otherwiſe with the righteouſneſſe of Chriſt: it is his indeede, becauſe it is inherent in him, as in a ſubiect: it is not his alone, but his and ours together by the tenour of the Couenant of grace. Chriſt as he is a Mediatour, is giuen to euery beleeuer as really and truely, as land is giuen from man to man: and with him are giuen all things that concerne ſaluation: they beeing made ours by Gods free gift: among which, is Chriſt his righteouſneſſe. By it therefore, as beeing a thing of our owne, we may be iuſtified before God, and accepted to life euerlaſting.

11. Obiect. If a ſinner bee iuſtified by Chriſt his righteouſneſſe, then euery beleeuer ſhall be as righteous as Chriſt: and that can not be. *Anſ.* The propoſition is falſe: for Chriſt his righteouſnes is not applied to vs according as it is in Chriſt: neither according to the ſame meaſure, nor the ſame manner. For his obedience in fulfilling the lawe, is aboue *Adams* righteouſneſſe, yea aboue the righteouſneſſe of all Angels. For they were all but creatures, and their obedience the obedience of creatures: but Chriſt his obedience is the obedience or righteouſnes of God: ſo tearmed, *Rom.* 1.17,18. 2.*Cor.* 5.21.

not

not onely becauſe God accepted of it, but becauſe it was in that perſon which is very God. When Chriſt obeyed, God obeyed: and when hee ſuffered, God ſuffered: not becauſe the Godhead ſuffered or performed any obedience, but becauſe the perſon which according to one nature is God, performed obedience and ſuffered. And by this meanes his righteouſneſſe is of infinite value, price, merit, and efficacie. Hence alſo it commeth to paſſe, that this obedience of Chriſt ſerueth not onely for the iuſtifying of ſome one perſon [e] (as *Adams* did) but of all and euery one of the elect: yea it is ſufficient to iuſtifie many thouſand worlds. Now to come the point, this righteouſnes that is in Chriſt, in this largenes and meaſure: is pertaining to vs in a more narrow skantling: becauſe it is onely receiued by [f] faith ſo farre forth, as it ſerueth to iuſtifie any particular beleeuer. But they vrge the reaſon further, ſaying; If Chriſt his righteouſneſſe be the righteouſnes of euery beleeuer, then euery man ſhould be a Sauiour: which is abſurd. *Anſw.* I anſwer as before, and yet more plainely thus: Chriſt his righteouſneſſe is imputed to the perſon of this, or that man, not as it is the price of redemption for all mankinde, but as it is the price of redemption for one particular

[e] namely for himſelfe.

[f] as any one ſtarre partakes in the whole light of the Sun with the reſt of the ſtarres, ſo farre forth as the ſaide light makes it to ſhine.

ticular man: as for example, Chriſt his righteouſnes is imputed to *Peter*, not as it is the price of redēption for al, but as it is the price of redemption for *Peter*. And therfore Chriſt his righteouſnes, is not applyed to any one ſinner in that largenes and meaſure, in which it is in the perſon of Chriſt: but onely ſo far forth as it ſerueth to ſatisfie the lawe for the ſaid ſinner, and to make his perſon accepted of God as righteous, and no further.

III. Obiect. If we be made righteous by Chriſt his righteouſnes truely, then Chriſt is a ſinner truely by our ſinnes: but Chriſt is not indeede a ſinner by our ſinnes. *Anſ.* We may with reuerence to his maieſtie in good manner ſay, that Chriſt was a ſinner, and that truely: not by any infuſion of ſinne into his moſt holy perſon, but becauſe our ſins were laid vpon him: thus ſaith the holy Ghoſt, hee which knew no ſinne *was made ſinne for vs*, & hee was counted with ſinners, *Iſa.* 53. 12. yet ſo, as euen then in himſelfe hee was without blot, yea more holy then all men and angels. On this manner ſaid *Chryſoſtome*. 2. Cor. 3. *God permitted Chriſt to be condemned as a ſinner*. Againe, *He made the iuſt one to be* a ſinner, *that he might make ſinners iuſt*.

IV. Obiect. If a man be made righteous by imputation, then God iudgeth ſinners to be

be righteous: but God iudgeth no sinner to bee righteous, for it is abhomination to the Lord. *Answ.* When God iustifieth a sinner by Christ his righteousnes, at the same time, he ceaseth in regard of guiltines ro be a sinner: and to whom God imputeth righteousnes, them he sanctifieth at the very same instant by his holy Spirit: giuing also vnto originall corruption his deadly wound.

V. Obiect. That which *Adam* neuer lost, was neuer giuen by Christ: but he neuer lost imputed righteousnes: therefore it was neuer giuen vnto him. *Answ.* The proposition is not true: for sauing faith, that was neuer lost by *Adam*, is giuen to vs in Christ: & *Adam* neuer had this priuiledge, that after the first grace should follow the [a] second: and thereupon being left to himselfe, he fel from God: and yet this mercy is vouchsafed to all beleeuers, that after the first conuersion God will stil confirme them with new grace: and by this meanes, they perseuere vnto the ende. And whereas they say, that *Adam* had not imputed righteousnes: I answer, that hee had the same for substance, though not for the manner of applying by imputation.

[a] We haue & posse & velle, he had no more but posse si vellet, and he wanted velle quod posset August. de corrept. & grat. cap. 11

VI. Obiect. Iustification is eternall: but the imputation of Christ his rightcousnesse is not eternal, for it ceaseth in the end of this life:

life: therefore is not that which iuſtifieth a ſinner. *Anſw.* The imputation of Chriſts righteouſneſſe is euerlaſting: for hee that is eſteemed righteous in this life by Chriſt his righteouſneſſe, is accepted as righteous for euer; and the remiſsion of ſinnes granted in this life, is for euer continued. And though ſanctification bee perfect in the world to come, yet ſhall it not iuſtifie: for wee muſt conceiue no otherwiſe after this life, but as a fruite ſpringing from the imputed righteouſneſſe of Chriſt, without which it could not be. And a good childe will not caſt away the firſt garment, becauſe his father giues a ſecond. And what if inward righteouſneſſe be perfect in the end of this life, ſhal we therfore make it the matter of our iuſtification? God forbid. For the righteouſneſſe whereby ſinners are iuſtified, muſt be had in the time of this life, before the pangs of death.

II. The difference about the manner of iuſtification.

All, both Papiſts and Proteſtants agree, that a ſinner is iuſtified by faith. This agreement is onley in word, and the difference betweene vs is great indeede. And it may bee redu-

reduced to these three heads: First, the Papist saying that a man is iustified by faith: vnderstandeth a generall or a Catholike faith, whereby a man beleeueth the articles of religion to be true. But we holde that the faith which iustifieth, is a particular faith whereby we apply to our selues the promises of righteousnesse and life euerlasting by Christ. And that our opinion is the truth, I haue prooued before: but I will adde a reason or twaine.

I. Reason. The faith whereby wee liue, is that faith whereby we are iustified: but the faith wherby we liue spiritually, is a particular faith whereby we apply Christ vnto our selues, as *Paul* saith, Gal. 2.20. *I liue*, that is, spiritually, *by the faith of the Sonne of God*: which faith hee sheweth to bee a particular faith in Christ, in the very words following, *who hath* loued me, *and giuen himselfe for me*, particularly: and in this manner of beleeuing *Paul* was and is an example to all that are to be saued, 1. *Tim.* 1.16. and *Phil.* 3.15.

II. Reason. That which wee are to aske of God in prayer, we must beleeue it shall be giuen vs, as we aske it: but in prayer wee are to aske the pardon of our owne sinnes, and the merit of Christs righteousnesse for our selues: therefore we must beleeue the same particu-

particularly. The proposition is a rule of Gods word, requiring that in euery petition wee bring a particular faith, whereby we beleeue, that the thing lawfully asked, shall bee giuen accordingly, *Mar.* 11.24. The *minor* is also euident, neither can it be denied: for we are taught by Christ himselfe to pray on this manner, *Forgiue vs our debts:* and to it we say, *Amen*, that is, that our petitions shall without all doubt bee granted vnto vs, *Aug. serm. de Temp.* 182.

And heere note, that the Church of Rome in the doctrine of iustification by faith cuts off the principall part and property thereof. For in iustifying faith two things are required: first Knowledge reuealed in the word touching the meanes of saluation: secondly, an Applying of things knowne vnto our selues, which some call affiance. Now the first, they acknowledge, but the second, which is the very substance and principall part thereof they deny.

III. Reason. The iudgement of the ancient Church. [a] August. *I demand now, doest thou beleeue in Christ, O sinner? Thou saist, I beleeue. What beleeuest thou? that all thy sinnes may freely bee pardoned by him.* Thou hast that which thou hast beleeued. [b] Bernard. *The Apostle thinketh that a man is iustified freely by*

[a] de verbis Dei serm.

by faith. If thou beleeue that thy sinnes cannot be remitted but by him alone against whom they were committed: but goe further and beleeue this too, that by him thy sinnes are forgiuen thee. *This is the testimonie which the holy Ghost giueth in the heart: saying, thy sinnes are forgiuen thee.* [c] Cyprian. *God promiseth thee immortality, when thou goest out of this world, and* doest thou doubt? *This is indeede not to know God, and this is for a member of the Church in the house of faith not to haue faith: If we beleeue in Christ, let vs beleeue his words and promises, and wee shall neuer die, and shall come to Christ with* ioyfull securitie, *with him to raigne for euer.*

[c] Serm. de Natal.

The II. difference touching faith in the act of iustification, is this: the Papist saith, we are iustified by faith, because it disposeth a sinner to his iustification after this maner: By faith (saith hee) the minde of man is inlightened in the knowledge of the lawe and Gospel: knowledge stirres vp a feare of hel, with a consideration of the promise of happinesse, as also the loue and feare of God, and hope of life eternall. Now when the heart is thus prepared, God infuseth the habite of charity and other vertues, whereby a sinner is iustified before God. Wee say otherwise, that faith iustifieth because it is a

ſupernaturall Inſtrument created by God in the heart of man at his conuerſion, whereby he apprehendeth and receiueth Chriſts righteouſneſſe for his iuſtification.

In this their doctrine is a two-fold error: I. that they make faith which iuſtifieth, to goe before iuſtification it ſelfe, both for order of nature, as alſo for time: whereas by the word of God, at the very inſtant, when any man beleeueth firſt, hee is then iuſtified, and ſanctified. For he that beleeueth, eateth and drinketh the body and blood of Chriſt, and is alreadie paſſed from death to life. *Ioh.* 6. 54. The ſecond is, that faith beeing nothing elſe with them but an illumination of the minde, ſtirreth vp the will: which beeing mooued and helped, cauſeth in the heart many ſpirituall motions: and thereby diſpoſeth man to his future iuſtification. But this indeede is as much as if wee ſhould ſay, that dead men onely helped, can prepare themſelues to their future reſurrection. For wee are all by nature dead in ſinne, and therefore muſt not onely bee inlightened in minde, but alſo renewed in will, before wee can ſo much as will or deſire that which is good. Now we (as I haue ſaid) teach otherwiſe: that faith iuſtifieth, as it is an inſtrument to apprehend and apply Chriſt

with his obedience; which is the matter of our iuſtification. This is the truth, I prooue it thus. In the Couenant of grace, two things muſt bee conſidered: the ſubſtance thereof, and the condition. The ſubſtance of the couenant is, that *righteouſnes and life euerlaſting, is giuen to Gods Church and people by Chriſt.* The condition is, that wee for our parts, are by faith to receiue the foreſaid benefits: and this condition is by grace as well as the ſubſtance. Now then, that we may attaine to ſaluation by Chriſt, hee muſt bee giuen vnto vs really, as hee is propounded in the tenour of the foreſaid Couenant. And for the giuing of Chriſt, God hath appointed ſpeciall ordinances, as the preaching of the word, and the adminiſtration of the ſacraments. The word preached is the power of God to ſaluation to euery one that beleeues: and the end of the Sacraments is, to communicate Chriſt with all his benefits to them that come to bee partakers thereof: as is moſt plainely to bee ſeene in the ſupper of the Lord, in which the giuing of bread and wine to the ſeuerall communicants, is a pledge and ſigne of Gods particular giuing of Chriſts body and blood with all his merits, vnto them. And this giuing on Gods part, cannot bee effectuall without receiuing on our

our parts: and therefore faith muſt needes bee an inſtrument or hand to receiue that which God giueth, that we may finde comfort by his giuing.

The III. difference concerning faith is this: the Papiſt ſaith, that a man is iuſtified by faith; yet not by faith alone, but alſo by other vertues, as hope, loue, the feare of God, &c. The reaſons which are brought to maintaine their opinion, are of no moment.

I. Reaſon. Luk. 7. 47. *Many ſinnes are forgiuen her,* ° becauſe *ſhee loued much.* Whence they gather that the woman here ſpoken of, was iuſtified and had the pardon of ſinnes by loue. *Anſw.* In this text, loue is not made an impulſiue cauſe to mooue God to pardon her ſinnes, but onely a ſigne to ſhew and manifeſt that God had already pardoned them. Like to this is the place of *Iohn*, who ſaith, 1. Ioh. 3. 14. *We are tranſlated from death to life*, becauſe *wee loue the brethren*: where loue is no cauſe of the change, but a ſigne and conſequent thereof.

° Particula non cauſalis ſed illativa vel rationalis.

II. Reaſon. Gal 5. 6 *Neither circumciſion, nor vncircumciſion auaileth any thing, but faith that worketh by loue.* Hence they gather, that faith doth iuſtifie together with loue. *Anſw.* The property of true faith is, to apprehend and receiue ſomething vnto it ſelfe:

and loue, that goes alwaies with faith, as a fruit and an vnseparable companion thereof, is of another nature. For it doth not receiue in, but as it were, giue out it selfe in all the duties of the first and second table towards God and man: and this thing faith by it selfe cannot doe: and therefore *Paul* saith, that faith worketh by loue. The hand hath a property to reach out it selfe, to lay holde of any thing, and to receiue a gift: but the hand hath no property to cutte a peece of wood of it self without saw or knife, or some like instrument: and yet by helpe of them, it can either diuide or cutte. Euen so it is the nature of faith, to goe out of it selfe and to receiue Christ into the heart: as for the duties of the first and second table, faith cannot of it selfe bring them foorth; no more then the hand can diuide or cut: yet ioyne loue to faith, and then can it practise duties commanded concerning God and man. And this I take to bee the meaning of this text. which speaketh not of iustification by faith, but onely of the practise of common duties, which faith putteth in execution by the helpe of loue.

III. Reason. Faith is neuer alone, therefore it doth not iustifie alone. *Answ.* The reason is naught, and they might as well dispute

diſpute thus. The eie is neuer alone from the head, and therefore it ſeeth not alone: which is abſurd. And though in regard of ſubſtance the eye be neuer alone, yet in regard of ſeeing, it is alone: & ſo, though faith ſubſiſt not without loue and hope and other graces of God, yet in regard of the act of iuſtification it is alone without them all.

IV. Reaſon. If faith alone doe iuſtifie, then we are ſaued by faith alone: but we are not ſaued by faith alone: and therefore not iuſtified by faith alone. *Anſw.* The propoſition is falſe: no more things are requiſite to the maine end, then to the ſubordinate meanes. And the aſſumption is falſe: for wee are ſaued by faith alone, if we ſpeake of faith as it is an inſtrument apprehending Chriſt for our ſaluation.

V. Reaſon. We are ſaued by hope, therefore not by faith alone. *Anſw.* We are ſaued by hope, not becauſe it is any cauſe of our ſaluation. *Pauls* meaning is onely this: that we haue not ſaluation as yet in poſſeſsion, but wait patiently for it, in time to come to be poſſeſſed of vs, expecting the time of our full deliuerance: that is all that can iuſtly be gathered hence.

Now the doctrine which wee teach on the contrary is, *That a ſinner is iuſtified be-*

fore God by faith: yea, by faith alone. The meaning is, that nothing within man, and nothing that man can doe, either by nature or by grace concurreth to the act of iuſtification before God, as any cauſe thereof, eyther efficient, materiall, formall, or finall, but faith alone. All other gifts and graces, as hope, loue, the feare of God, are neceſſarie to ſaluation, as ſignes thereof, and conſequents of faith. Nothing in man concurres as any cauſe to this worke, but by faith alone. And faith it ſelfe is no principall but only an inſtrumentall cauſe whereby we receiue, apprehend, and apply Chriſt and his righteouſneſſe for our iuſtification.

Reaſon. I. Ioh. 5. 14, 15. *As* Moſes *lift vp the ſerpent in the wilderneſſe, ſo muſt the ſon of man be lift vp: that Whoſoeuer beleeues in him ſhould not periſh but haue eternall life.* In theſe words Chriſt makes a compariſon on this manner: when any one of the Iſraelites were ſtung to death by fiery ſerpents: his cure was not by any phyſicke ſurgery, but onely by the caſting of his eye vp to the braſen ſerpent, which *Moſes* had erected by Gods commandement: euen ſo in the cure of our ſoules, when we are ſtung to death by ſinne, there is nothing required within vs for our recouery, but onely that we caſt vp and fixe the

the eye of our faith on Christ and his righteousnesse.

Reason. II. The *exclusiue formes* of speech vsed in Scripture proue thus much. *Wee are iustified freely, not of the law, not by the law, without the law, without workes, not of workes, not according to workes, not of vs, not by the workes of the law, but by faith.* Gal. 2. 16. *All boasting excluded, onely beleeue.* Luk. 8. 50. These distinctions, whereby workes and the law are excluded in the worke of iustification, doe include thus much: that faith alone doth iustifie.

Reason. III. Very reason may teach thus much: for no gift of man is apt and fit as a spiritnall hand to receiue and apply Christ and his righteousnesse vnto a sinner, but faith. Indeede loue, hope, the feare of God, and repentance, haue their seuerall vses in men, but none serue for this end to apprehend Christ and his merits: none of them all haue this receiuing property: and therefore there is nothing in man, that iustifieth as a cause but faith alone.

Reason. IV. The iudgement of the ancient Church. *Ambr.* on Rom. 4. *They are blessed to whom* without any labour or worke done *iniquities are remitted and sinne couered:* no workes or repentance *required of them.*

but onely that they beleeue. And chap. 3. *Neither working any thing, nor requiting the like, are they iustified, but by* faith alone *through the gift of God.* And 1. Cor. 1. *this is appointed of God that whosoeuer beleeueth in Christ, shall be saued without any worke* by faith alone, *freely receiuing remission of sinnes.* [c] Auguſt. *There is* one *propitiation for all sinnes, to beleeue in Christ.* Heſyc. on Leuit. lib. 1. cap. 2. *Grace which is of mercy is* apprehended by faith alone, *and not of workes.* [d] Bernard. *Whosoeuer is pricked for his sinnes and thirſteth after righteouſneſſe, let him beleeue in thee, who iuſtifieth a ſinner, and being iuſtified by* Faith alone, *hee ſhall haue peace with God.* Chryſoſt. on Gal. 3. *They ſaid, he which reſteth on faith alone, is curſed: but* Paul *ſheweth that he is bleſſed which reſteth* on faith alone. Baſil. de Humil. *Let man acknowledge himſelfe to want true iuſtice, and that he is iuſtified* onely by faith *in Christ.* Origen. on cap. 3. Rom. *We thinke that a man is iuſtified by faith without the workes of the law: and hee ſaith that iuſtification by faith alone ſufficeth, ſo as a man onely beleeuing may bee iuſtified.* And, *Therefore it lyeth vpon vs* ——, *to ſeeke who were iuſtified by faith without workes. And for an example, I thinke vpon the theefe, who hauing crucified with Chriſt cryed vnto him, Lord remember*

[c] De verbis Dom. ſerm. 40.

[d] Supra Cant. ſerm 22.

me when thou commeſt into thy kingdome: and there is no other good worke *of his mentioned in the Goſpell: but for this faith alone, Ieſus ſaith vnto him, This night ſhalt thou be with mee in paradiſe.*

III. Difference.

The third difference about iuſtification, is concerning this point, namely, how farre forth good workes are required thereto.

The doctrine of the Church of Rome is that there be two kindes of iuſtification: the firſt and the ſecond, as I haue ſaid. The firſt is, when one of an euill man is made a good man: and in this, workes are wholly excluded, it being wholly of grace. The ſecond is, when a man of a iuſt man is made more iuſt. And this they will haue to proceede from workes of grace: for (ſay they) as a man when he is once borne, can by eating & drinking make himſelfe a bigger man, though hee could not at the firſt make himſelfe a man: euen ſo a ſinner hauing his firſt iuſtification, may afterward by grace make himſelfe more iuſt. Therefore they holde theſe two things: I. That good workes are meritorious cauſes of the ſecond iuſtification, which they terme Actuall; II. that good

workes

workes are meanes to increase the first iustification, which they call Habituall.

Now let vs see how farre forth wee must ioyne with them in this point. Our consent therefore stands in three conclusions.

I. That good workes done by them that are iustified doe please God, and are approoued of him, and therefore haue a reward.

II. Good workes are necessarie to saluation two waies: first, not as causes thereof, either conuersant, adiuuant, or procreant: but onely as consequents of faith: in that they are inseparable companions and fruites of that faith, which is indeede necessarie to saluation. Secondly, they are necessarie as markes in a way, and as the way it selfe directing vs vnto eternall life.

III. We hold and beleeue, that the righteous man, is in some sort iustified by works, for so the holy Ghost speaketh plainely and truely, Iam. 2. 21. *That Abraham was iustified by workes.*

Thus farre wee ioyne with them: and the very difference is this: They say, wee are iustified by workes, as by causes thereof: we say that wee are iustified by workes, as by signes and fruites of our iustification before God, and no otherwise: and in this sense must the place of S. *Iames* be vnderstood, that *Abra-*

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ham was iuſtified, that is, declared and made manifeſt to bee iuſt indeede by his obedience, and that euen before God. Now that our doctrine is the truth, it will appeare by reaſons on both parts.

Our reaſons.

1. Rom. 3. 28. *We conclude that a man is iuſtified by faith without the workes of the lawe.* Some anſwer, that ceremoniall works be excluded here: ſome, that morall workes: ſome, workes going before faith. But let them deuiſe what they can for themſelues: the truth is, that *Paul* excludeth all workes whatſoeuer, as by the text wil appeare. For v. 24. he ſaith, *We are iuſtified* freely *by his grace*: that is, by the meere gift of God: giuing vs to vnderſtand, that a ſinner in his iuſtification is meerely paſsiue, that is, doing nothing on his part whereby God ſhould accept him to life euerlaſting: and v. 27. he ſaith, iuſtification by faith *excludeth all boaſting*, & therefore all kinde of workes are thereby excluded: and ſpecially ſuch as are moſt of all the matter of boaſting, that is, good workes. For if a ſinner, after that he is iuſtified by the merit of Chriſt, were iuſtified more by his owne workes, then might he haue ſome matter of

boaſting

boasting in himselfe. And that wee may not doubt of *Pauls* meaning, consider and reade Eph. 2. 8, 9. *By grace* (saith he) *you are saued through faith: and that not of your selues, it is the gift of God: not of works, lest any man should boast himselfe.* Here *Paul* excludes all and euery worke, and directly workes of grace themselues; as appeares by the reason following, *For we are his workmanship* created *in Christ Iesus* vnto good workes: which God hath ordained *that wee should walke in them.* Now let the Papists tell mee, what bee the workes which God hath prepared for men to walk in, and to which they are regenerate, vnlesse they bee the most excellent workes? and let them mark, how *Paul* excludes them wholly from the worke of iustification, and saluation.

III. Gal. 5. 3. *If ye be circumcised, ye are bound to the whole law, & ye are abolished frō Christ.* Heere *Paul* disputeth against such men as would be saued partly by Christ, & partly by the workes of the law: hence I reason thus: If a man will bee iustified by workes, hee is bound to fulfill the whole law, according to the rigour thereof: that is *Pauls* ground, I now assume: no man can fulfill the law according to the rigour thereof: for the liues and workes of most righteous men are imper-

imperfect, and ſtained with ſinne: and therefore they are taught euery day to ſay on this manner: *forgiue vs our debts.* Againe, our knowledge is imperfect, and therefore our faith, repentance, and ſanctification is anſwerable. And laſtly, the regenerate man is partly fleſh, and partly ſpirit: and therefore his beſt workes are partly from the fleſh, and in part onely ſpirituall. Thus then for any man to be bound to the rigour of the whole law, is as much as if hee were bound to his owne damnation.

III. Election to ſaluation is of grace without works: therfore the iuſtification of a ſinner is of grace alone without works. For it is a certen rule, that the cauſe of a cauſe, is the cauſe of a thing cauſed. Now grace without workes, is the cauſe of election, which election is the cauſe of our iuſtification: and therefore grace without workes is the cauſe of our iuſtification.

IV. A man muſt firſt be fully iuſtified, before he can doe a good worke: for the perſon muſt firſt pleaſe God before his workes can pleaſe him. But the perſon of a ſinner cannot pleaſe God, till he be perfectly iuſtified: and therefore till he be iuſtified, he cannot doe ſo much as one good worke. And thus good works cannot be any meritorious

cauſes

causes of iustification, after which they are both for time, and order of nature. In a word whereas they make two distinct iustifications: wee acknowledge that there be degrees of sanctification, yet so as iustification is only one, standing in remission of sinnes and Gods acceptation of vs to life euerlasting by Christ; and this iustification hath no degrees, but is perfect at the very first.

Obiections of Papists.

Psal. 7. 8. *Iudge mee according to my righteousnes.* Hence they reason thus; if *Dauid* bee iudged according to his righteousnesse, then may he bee iustified thereby; but *Dauid* desires to bee iudged according to his righteousnesse: and therfore he was iustified thereby. *Answ.* There bee two kindes of righteousnesse, one of the person, the other of the cause or action. The righteousnes of a mans person, is, whereby it is accepted into the fauour of God into life eternall. The righteousnes of the action or cause is, when the action or cause is iudged of God to bee good and iust. Now *Dauid* in this Psalme, speaketh only of the righteousnes of the action, or innocencie of his cause, in that hee was falsly charged to haue sought the kingdome.

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In like manner it is ſaid of *Phineas*, Pſal. 166. 31. that his fact in killing *Zimri* and *Cosbi*, *was imputed vnto him for righteouſneſſe*: not becauſe it was a ſatisfaction to the law, the rigour whereof could not be fulfilled in that one worke; but becauſe God accepted of it as a iuſt worke, and as a token of his righteouſneſſe and zeale for Gods glorie.

11. Obiect. The Scripture ſaith in ſundry places, that men are bleſſed which doe good workes. Pſal. 119. 1. *Bleſſed is the man that is vpright in heart, and walketh in the law of the Lord. Anſ.* The man is bleſſed that endeauoureth to keepe Gods commandements. Yet is he not bleſſed ſimply, becauſe he doth ſo; but becauſe he is in Chriſt, by whom hee doth ſo: and his obedience to the law of God is a ſigne thereof.

111. Obiect. When man confeſſeth his ſinnes and humbleth himſelfe by prayer and faſting, Gods wrath is pacified and ſtaied: therefore prayer and faſting are cauſes of iuſtification before God. *Anſ.* Indeede men that truely humble themſelues by prayer and faſting, doe appeaſe the wrath of God: yet not properly by theſe actions, but by their faith expreſſed and teſtified in them, whereby they apprehend that which appeaſeth Gods wrath, euen the merits of Chriſt, in whom

whom the Father is well pleased: and for whose sake alone he is well pleased with vs.

IV. Obiect. Sundrie persons in Scripture are commended for perfection: as *Noe*, and *Abraham*, *Zachary*, and *Elizabeth*: and Christ biddeth vs all be perfect: and where there is any perfection of workes, there also workes may iustifie. *Answ.* There be two kindes of perfection: perfection in parts, and perfection in degrees. Perfection in parts is, when beeing regenerate, and hauing the seedes of all necessarie vertues, wee endeauour accordingly to obey God, not in some few, but in all and euery part of the law: as *Iosias* turned vnto God *according to all the law of Moses*. Perfection in degree is, when a man keepeth euery commandement of God, and that according to the rigour thereof, in the very highest degree. Now then whereas we are commanded to bee perfected, and haue examples of the same perfection in Scripture: both commandements and examples must bee vnderstood of perfection in parts, and not of perfection in degrees, which cannot bee attained vnto in this life; though wee for our parts, must daily striue to come as neere vnto it, as possibly wee can.

V. Obiect. 2. Cor. 4. 17. *Our momentarie afflicti-*

afflictions worke vnto vs a greater measure of glory: now if afflictions worke our saluation, then workes also doe the same. *Answ.* Afflictions worke saluation, not as causes procuring it, but as a meanes directing vs thereto. And thus alwaies must we esteeme of works, in the matter of our saluation, as of a certen way, or a marke therein, directing vs to glory, not causing and procuring it: as *Bernard* saith, they are *via regni, non causa regnandi: The way to the kingdome, not the cause of raigning there.* Lib. de gra. & lib. arbit.

VI. *Obiect.* Wee are iustified by the same thing whereby we are iudged: but wee are iudged by our good workes: therefore iustified also. *Answ.* The proposition is false: for iudgement is an act of God, declaring a man to be iust that is already iust: and iustification is another act of God, whereby hee maketh him to bee iust, that is by nature vniust. And therfore in equity the last iudgement is to proceede by workes; because they are the fittest meanes to make triall of euery mans cause, and serue fitly to declare whom God hath iustified in this life.

VII. *Obiect.* Wicked men are condemned for euill workes: therefore righteous men are iustified by good workes. *Answ.* The reason holdeth not: for there is great

difference betweene euill and good workes. An euill worke is perfectly euill, and ſo deſerueth damnation: but there is no good worke of any man that is perfectly good: and therefore cannot iuſtifie.

VIII. *Obiect.* To beleeue in Chriſt is a worke, and by it we are iuſtified: and if one worke doe iuſtifie, why may we not be iuſtified by all the workes of the law. *Anſw.* Faith muſt be conſidered two waies: firſt, as a worke, qualitie, or vertue: ſecondly, as an Inſtrument, or an hand reaching out it ſelfe to receiue Chriſts merit. And we are iuſtified by faith, not as it is a worke, vertue, or quality; but as it is an inſtrument to receiue and apply that thing whereby we are iuſtified. And therefore it is a figuratiue ſpeech to ſay, *Wee are iuſtified by faith.* Faith conſidered by it ſelfe maketh no man righteous; neither doth the action of faith, which is to apprehend iuſtifie: but the obiect of faith, which is Chriſtes obedience apprehended.

Theſe are the principall reaſons commonly vſed: which as we ſee, are of no moment. To conclude therefore, we hold, that workes concurre to iuſtification, and that we are iuſtified thereby as by ſignes and effects, not as cauſes: for both the beginning, middle,

dle, and accomplishment of our iustification is onely in Christ: and hereupon *Iohn* saith, *If any man* (beeing alreadie iustified) *sinne, we haue an aduocate with the father, Iesus Christ, and he is the propitiation of our sinnes.* And to make our good workes meanes or causes, of our iustification, is to make euery man a Sauiour to himselfe.

The fifth point. Of Merits.

By *Merit*, vnderstand any thing, or any worke, whereby Gods fauour and life euerlasting is procured: and that for the dignity and excellencie of the worke or thing done: or, a good worke done, binding him that receiueth to repay the like.

Our consent.

Touching merits, we consent in two conclusions with them. The first conclusion, that merits are so farre forth necessary, that without them there can be no saluation.

The second, that Christ our Mediatour and Redeemer, is the roote and fountaine of all merit.

The diſſent and difference.

The Popiſh Church placeth merits within man, making two ſorts thereof: the merit of the perſon, and the merit of the worke. The merit of the perſon, is a dignity in the perſon, whereby it is worthy of life euerlaſting. And this (as they ſay) is to be found in Infants dying after baptiſme, who though they want good workes, yet are they not voide of this kinde of merit, for which they receiue the kingdome of heauen. The merit of the worke, is a dignitie or excellencie in the worke, whereby it is made fitte and inabled to deſerue life euerlaſting for the doer. And workes (as they teach) are meritorious two waies: firſt, by couenant, becauſe God hath made a promiſe of reward vnto them: ſecondly, by their owne dignity; for Chriſt hath merited that our workes might merit. And this is the ſubſtance of their doctrine. From it we diſſent in theſe points.

I. We renounce all perſonall merits, that is, all merits within the perſon of any meere man. II. And wee renounce all merit of workes, that is, all merit of any worke done by any meere man whatſoeuer. And the true merit whereby we looke to attaine the fauour

fauour of God, and life euerlasting, is to be found in the person of Christ alone: who is the storehouse of all our merits: whose prerogatiue it is, to bee the person alone in whom God is well pleased, Gods fauour is of infinite dignity, and no creature is able to doe a worke which may counteruaile the fauour of God, saue Christ alone: who by reason of the dignity of his person, beeing not a meere man, but God-man, or Man-God, hee can doe such workes as are of endlesse dignity euery way answerable to the fauour of God: and therefore sufficient to merit the same for vs. And though a merit or meritorious worke agree onely to the person of Christ, yet it is made ours by imputation. For as his righteousnes is made ours, so are his merits depending thereon: but his righteousnesse is made ours by imputation, as I haue shewed. Hence ariseth an other point, namely that as Christs righteousnesse is made ours really by imputation to make vs righteous: so we by the merit of his righteousnesse imputed to vs, doe merit and deserue life euerlasting. And this is our doctrine. In a word, the Papists mainetaine the merits of their owne workes: but we renounce them all, and rest onely on the merit of Christ. And that our doctrine is truth,

and theirs falſhood, I will make manifeſt by ſundry reaſons; and then anſwer their arguments to the contrarie.

Our reaſons.

The firſt ſhall bee taken from the properties and conditions that muſt be in a worke meritorious, and they are foure. I. A man muſt doe it of himſelfe, and by himſelfe: for if it be done by an other, the merit doth not properly belong to the doer. II. A man muſt doe it of his owne free-will and pleaſure, not of due debt: for when we doe that which we are bound to doe, we doe no more but our duty. III. The worke muſt bee done to the profit of an other, who thereupon muſt bee bound to repay the like. IV. The reward and the worke muſt bee in proportion equall, for if the reward bee more then the worke, it is not a reward of deſert, but a gift of good will. Hence followes a notable concluſion: *That Chriſts manhood conſidered apart from his Godhead, cannot merit at Gods hand: though it be more excellent every way then all men and angels.* For beeing thus conſidered, it doth nothing of it ſelfe, but by grace receiued from the Godhead: though it alſo be without meaſure. Secondly, Chriſts man-

manhood is a creature, and in that regard bound to doe whatſoeuer it doth. Thirdly, Chriſt as man cannot giue any thing to God, but that which he receiued from God: therefore cannot the manhood properly by it ſelfe merit, but onely as it is perſonally vnited vnto the Godhead of the Sonne. And if this bee ſo, then much leſſe can any meere man, or any angel merit: yea it is a madnes to thinke, that either our actions or perſons ſhould bee capable of any merite whereby wee might attaine to life eternall.

Reaſon II. *Exod.* 20. 8. And *ſhew mercy* vpon thouſands in them that loue mee, and keepe my commandements. Hence I reaſon thus: where reward is giuen vpon mercie, there is no merit: but reward is giuen of mercy to them that fulfill the law: therefore no merit. What can wee any way deſerue, when our full recompence muſt bee of mercie? And this appeares further by *Adam*: if he had ſtood to this day, he could not by his continuall and perfect obedience, haue procured a further increaſe of fauour at Gods hand, but ſhould onely haue continued that happie eſtate in which hee was firſt created.

Reaſon III. Scripture directly con-

demneth merit of workes. Rom.6.22. *The wages of sinne is death: but* the gift of God is *eternall life through Iesus Christ our Lord.* The proportion of the argument required that S. *Paul* should haue said: The reward of good workes is eternal life, if life euerlasting could bee deserued, which cannot: because it is a free gift. Againe, Tit 3.5. *We are saued not by workes of righteousnes which we haue done, but according to his mercy he saued vs.* And Eph. 2. verse 8.10. *By grace you are saued through faith, and that not of your selues, it is the gift of God: not of workes which God hath prepared that we should walke in them.* If any workes be crowned, it is certen that the sufferings of Martyrs shall bee rewarded: now of them *Paul* saith, Rom. 8 18. *The sufferings of this life are* not worthy *of the glory to come.* Where then is the value and dignitie of other workes. To this purpose *Ambr.* saith, *The iust man though hee bee tormented in the brasen bull is still iust, because hee iustifieth God, and saith* hee suffereth *lesse then his sinnes deserue.*

Reason VI. Whosoeuer will merit, must fulfill the whole law: but none can keepe the whole law: *For if we say we haue no sinne wee deceiue our selues,* 1.Ioh.1. And hee that sinnes against one commandement is guil-

tie

tie of the whole law. And what can bee merit, that is guilty of the breach of the whole law?

Reason V. Wee are taught to pray on this manner, *Giue vs this day our daily bread.* Wherein wee acknowledge euery morsell of bread to bee the meere gift of God without desert: and therefore must wee much more acknowledge life eternall to bee euery way the gift of God. It must needes therefore bee a satanicall insolencie for any man to imagine, that he can by his workes merit eternall life, who cannot merit bread.

Reason VI. Consent of the auncient Church. [e] Bernard, *Those which we call our merits, are the way to the kingdome, and not the* cause of raigning. August. Manuali. chapter 22. *All my hope is in the death of my Lord. His death is my merit——: my* merit is the passion of the Lord. *I shall not bee voide of merits, so long as Gods mercies are not wanting,* Basill on Psal. 114. *Eternall rest is reserued for them, which haue striuē lawfully in this life: not* for the merits *of their doings, but vpon the grace of the most bountifull God, in which they trusted.* August. on Psal. 120. *Hee crowneth thee, because hee crowneth his owne gifts, not thy merits.* And Psalm. 142. *Lord thou wilt quicken mee in thy*

[e] De interpellatione Dauid. 4. vel. Psal. 72

thy iuſtice, not in mine: not becauſe I haue deſerued it, but becauſe thou haſt compaſſion.

Obiections of Papiſts.

Obiect. 1. In ſundry places of Scripture, promiſe of reward is made to them that beleeue and doe good workes: therefore our workes doe merit; for a reward and merit be relatiues. *Anſ.* Reward is twofold: of debt, and of mercie. Life euerlaſting is not a reward of debt but of mercy, giuen of the good will of God, without any thing done of man. Secondly, the kingdome of heauen is properly an inheritance giuen of a father to a childe, and therefore it is called a reward not properly, but by a figure or by reſemblance. For as a workeman hauing ended his labour receiueth his wages: ſo after men haue lead their liues and finiſhed their courſe in keeping faith and good conſcience, as dutifull children, God giueth them eternall life. And hereupon it is tearmed a reward. Thirdly, if I ſhould grant that life euerlaſting is a deſerued reward, it is not for our workes, but for Chriſts merit imputed to vs, cauſing vs therby to merit: and thus the relation ſtands directly betweene the Reward and Chriſts Merit applyed vnto vs.

Obiect.

Obiect. 11. Christ by his death merited that our works should merit life euerlasting. *Answ.* That is false: all we finde in Scripture is, that Christ by his merit procured pardon of sinne, imputation of righteousnesse, and life euerlasting: and it is no where said in the word of God, that Christ did merit, that our workes should merit: it is a dotage of their owne deuising. Hee died not for our good workes to make them able to satisfie Gods anger: but for our sinnes, that they might be pardoned. Thus much saith the Scripture, and no more. And in that Christ did sufficiently merit life eternall for vs, by his owne death: it is a sufficient proofe that hee neuer intended to giue vs power of meriting the same: vnlesse wee suppose that at some time hee giues more then is needefull. Againe, Christ in the office of mediation as hee is a King, Priest, and Prophet, admitteth no deputie or fellow. For he is a most perfect Mediatour, doing al things by himselfe, without the helpe of any. And the Ministers that dispense the word are not his deputies, but reasonable and voluntarie instruments, which hee vseth. But if men by workes can merit increase of grace and happinesse for themselues, then hath Christ partners in the worke of redemption: men doing that by him,

him, which he doth of himselfe, in procuring their saluation. Nay, if this might stand, that Christ did merit, that our workes should merit, then Christ should merit that our stained righteousnesse, beeing for this cause not capable of merit, should neuertheless merit. I call it stained; because we are partly flesh, and partly spirit: and therefore in our selues deseruing the curse of the law, though we be regenerate. Againe, for one good worke we doe, we haue many euill, the offence wherof defaceth the merit of our best deedes, and makes thē too light in the balāce of the law.

Obiect. III. Our workes merit by bargaine or couenant, because God hath promised to reward them. *Answ.* The word of God sets downe two couenants: one Legall, the other Euangelicall. In the Legall couenant life euerlasting is promised to workes, for that is the condition of the law; Do these things, & thou shalt liue. But on this manner can no man merit life euerlasting, because none is able to doe all that the law requires; whether we respect the manner, or the measure of obedience. In the Euangelicall couenant, the promises that are made, are not made to any worke or vertue in man, but to the worker: not for any merit of his owne person or worke, but for the person and merit

rit of Christ. For example, it is a promise of the Gospell, *Be faithfull vnto death, and I will giue thee the crowne of life.* Reuel.2.10. Here the promise is not made to the vertue of fidelity but to the faithfull person; whose fidelitie is but a token that he is in Christ: for the merit of whose obedience God promiseth the crowne of life: and therefore Christ saith further, *I come quickly, and will giue to euery man according to his works*: mark, he saith not to the worke, or for the work, but to the worker according to his workes. And thus the bond of all other promises of the Gospell, in which God willing bindes himselfe to reward our workes, doe not directly concerne vs, but haue respect to the person, and obedience of Christ, for whose sake alone God binds himselfe as debter vnto vs, and giues the recompence or reward, according to the measure of our faith testified by our workes. And therefore it cannot bee truely gathered, that workes doe merit by any promise or couenant, passed on Gods part to man. Some may say, if workes merite not, why are they mentioned in the promises? I answer, not because they merit, but because they are tokens that the doer of the worke is in Christ, for whose merit the promise shal be accomplished.

Obiect.

Obiect. V I. Good workes are perfect and without fault, for they are the workes of the holy Ghost, who cannot sinne : therefore they merit. *Answ.* If workes did proceede only and immediately from the holy Ghost, there could not bee any fault in them : but our workes come from the holy Ghost, in and by the will and vnderstanding of man : and by this means they are tainted with sin: as water in the fountaine is both cleare and sweet, yet the streams therof passing throgh the filthie channell, are defiled thereby. Againe, they reason thus : That which we are bound to doe hath no fault in it : but we are bound to doe good workes : therefore they are perfect. *Answ.* The proposition must be expounded: that which we are bound to do, in it selfe, according to the intention of the commander, hath no fault : or, that which wee are bound to doe according as wee are bound to doe it, hath no fault, yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faultie.

Obiect. V. Christ saith Reuel. 3. 4. that the faithfull in the Church of Sardis *shall walke with him in white: for they are worthy* : therefore beleeuers merit. *Answ.* Euery beleeuer is worthy to walke with Christ; yet not worthy in himselfe, but in Christ, to whom hee

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is vnited, and made bone of his bone, & fleſh of his fleſh. And by reaſon of this coniunction it is, that men are ſaid to be worthy becauſe they are inriched with Chriſts merits and righteouſneſſe.

Obiect. VII. 2. *Tim.* 4. 8. Euerlaſting life is tearmed *a crowne*, and *a crowne of righteouſnes to be giuen of a iuſt iudge*: therfore man for his part by his workes deſerues the ſame. *Anſ.* Euerlaſting life is called a crowne onely in reſemblance. For as he which runneth a race, muſt continue and runne to the ende, and then be crowned: euen ſo muſt we continue to walke in good workes vnto the end, and then receiue eternall life. And it is called a crowne of righteouſnes, not becauſe it belongs to any man by due and deſert; but becauſe God hath bound himſelfe by a promiſe to giue it, in performing whereof hee is tearmed iuſt: and by vertue of this promiſe it is obtained and no otherwiſe. Theſe are the principall obiections, by which wee may iudge what the reſt are. And thus wee ſee what is the truth, namely, that merit is neceſſarie to ſaluation: yet neither merit of mans worke, or perſon, but the merit of Chriſt imputed to vs, whereby wee beeing in him doe procure and deſerue the fauour of God and life eternall.

The

The sixth point. Of satisfaction.

Our Consent.

Concluſ. I. First, wee acknowledge and hold Ciuill or Politike ſatisfaction; that is, a recompence for iniuries, and damages offered any way to our neighbours. This *Zacheus* practiſed, when at his conuerſion hee reſtored foure-fold things gotten by forged cauillation. Againe, by ciuill ſatisfaction I vnderſtand, the impoſition of fines, mulcts, and penalties vpon offendours, and the inflicting of death vpon malefactours. For all theſe are ſatisfactions to the law, and ſocieties of men when they are wronged. All theſe wee maintaine as neceſſary, for neither Church, nor commonwealth can well bee without them; conſidering they are notable meanes to vpholde ciuill peace: and otherwhiles they are fruits of true faith, as the ſatisfaction of *Zacheus* was.

Concluſ. II. Wee acknowledge canonicall or Eccleſiaſticall ſatisfaction: and that is, when any hauing giuen offence to the Church

Church of God, or any part thereof, doe make an open publike teſtimony of their repentance. *Mirian* for murmuring againſt *Moſes*, was ſtricken with leproſie, and afterward by his prayer ſhee was clenſed, and yet for all that ſhee muſt goe ſeuen dayes out of the tent and congregation, that ſhee might make a kind of ſatisfaction to the people for her treſpaſſe. And in the old teſtament, ſackcloth and aſhes were ſignes of their ſatisfaction.

Concluſ. III. We hold that no man can bee ſaued, vnleſſe hee make a perfect ſatisfaction to the iuſtice of God for all his ſinnes; becauſe God is infinite in iuſtice, and therefore will either exact an euerlaſting puniſhment, or ſatisfaction for the ſame.

The diſſent and difference.

The points of our difference and diſſent are theſe. The Church of Rome teacheth and beleeueth, that Chriſt by his death hath made a ſatisfaction for all the ſinnes of men, and for the eternall puniſhment of them all: yet ſo, as they themſelues muſt ſatisfie the iuſtice of God for the temporall puniſhment of their offences, either on earth

or in purgatory. We teach and beleeue, that Christ by his death and passion hath made a perfect & all-sufficient satisfaction to the iustice of God for all the sinnes of men, and for the whole punishment thereof both eternall and temporall. Thus wee differ, and herein wee for our parts must for euer stand at difference with them: so as if there were no more points of variance but this one, it should be sufficient to keepe vs alwaies from vniting our religions, and cause vs to obey the voice of Christ, *Come out of her my people.* For as in the former points, so in this also, the Papists erre, not in circumstance, but in the very foundation and life of religion.

Our reasons.

I. A satisfaction that is made imperfect either directly or by consequent, is indeede no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supply by humane satisfactions: and thus much a learned schoole-man, *Biel* in plaine words confessed *Although* (saith he) *the passion of Christ bee the principall merit, for which grace is conferred, the opening of the kingdome and glory: yet* is it neuer the alone & totall meritorious cause: *it is manifest, because alwaies*

Super. lib. 3. dist. 19. concl. 3.

Alwaies with the merit of Chriſt, there concurreth ſome work, as the merit of congruity or condignity of him that receiueth grace or glory, if he be of yeares & haue the vſe of reaſon: or of ſome other for him, if he want reaſo. For that which admits a ſupply by an other, is imperfect in it ſelfe. Therefore humane ſatisfactions cannot ſtand. Learned Papiſts make anſwer, that Chriſts ſatisfaction and mans may ſtand well together. For (ſay they) Chriſts ſatisfaction is ſufficient in it ſelfe to anſwer the iuſtice of God for all ſinne and puniſhment: but it is not ſufficient to this or that man till it be applyed: and it muſt be applyed by our ſatisfaction made to God for the temporall puniſhment of our ſinnes. But I ſay againe, that mans ſatisfaction can bee no meanes to apply the ſatisfaction of Chriſt, and I prooue it thus. The meanes of applying Gods bleſsings and gracesvnto man are two-fold: ſome reſpect God himſelfe, and ſome reſpect man. Thoſe which reſpect God, are ſuch wherby God on his part doth offer and conuay his mercies in Chriſt vnto man: of this ſort are the preaching of the word, baptiſme, and the Lords Supper, and theſe are as it were the hand of God wherby hee reacheth downe and giueth vnto vs Chriſt with all his benefites. The other

meanes of applying on mans part, are those whereby the said benefits are receiued. Of this sort there is onely one, namely faith, whereby we beleeue that Christ with all his benefites belong vnto vs. And this is the hand of man, whereby hee receiueth Christ as he is offered, or exhibited by God in the word and Sacraments. As for other meanes beside these, in Scripture wee finde none. Fooliſh therefore is the anſwer of the Papiſt, that make mens ſatisfactions meanes to apply the ſatisfaction of Chriſt vnto vs: for by humane ſatisfactions, Chriſt is neither offered on Gods part, not yet receiued on mans part: let them prooue it if they can. Others, not content with this their former anſwer ſay, that our ſatisfactions doe nothing derogate from the ſatisfaction of Chriſt: becauſe our workes haue their dignity and merit from Chriſts ſatisfaction: he meriting that our workes ſhould ſatisfie Gods iuſtice for temporall puniſhment. But this is alſo abſurd and falſe, as the former was. For if Chriſt did ſatisfie that man might ſatisfie, then Chriſt doth make euery beleeuer to be a Chriſt, a Ieſus, a Redeemer, and a Prieſt in the ſame order with his owne ſelfe. But to make ſinnefull man his owne redeemer, though it bee but from temporall puniſh-

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ments, is a doctrine of diuels. For the holy Ghoſt teacheth that the prieſt-hood of Chriſt is incommunicable, and cannot paſſe from him to another. Now to make ſatisfaction for ſinne or any part of the puniſhment thereof, is a dutie, or, a part of Chriſt his prieſt-hood, and therefore to make ſatisfaction is a worke that cannot paſſe from his perſon to the perſon of any man. Againe, if Chriſt by his ſatisfaction giue power to man to ſatisfie; then man doth ſatisfie by Chriſt, and Chriſt beſide his owne ſatisfaction vpon the croſſe, muſt daily ſatisfie in man to the end of the world: but this cannot be: for Chriſt vpon the croſſe, when death was vpon him, ſaid, *It is finiſhed*, that is, I haue fully ſatisfied for all the ſinnes of mankinde, both in reſpect of the fault and puniſhment. As for Chriſts buriall and reſurrection which followeth his death, they ſerued not to ſatisfie but to confirme and ratifie the ſame. Againe, *Paul* ſaith, 2. Corinth. 5. 12. He that knew no ſinne was made *ſinne for vs*, that is, the puniſhment of ſinne for vs: but if the Church of Rome ſay true, that Chriſt doth daily ſatisfie, then *Paul* ſpake to ſhort, and ſhould haue ſaide further, that Chriſt was made ſinne *for vs*, *and in vs too*: and that

God was not only in Christ, but *also in vs* reconciling the world to himselfe. But *Paul* neuer knew this learning: and therefore let them turne themselues which way they will, by putting a supplement to Christs satisfaction, they doe indeede annihilate the same.

Reason. II. In sundry places of Scripture, especially in the Epistles of *Paul*: we are said to be redeemed, iustified, & saued *freely*: which word *Freely*, doth import that we are iustified and saued without any thing done on our part or by our selues in the matter of our saluation: and if this be so, then can we do nothing at all that may satisfie the iustice of God for the least punishment of our sinnes. If we satisfie in our owne persons we are not saued freely: and if we be saued freely, we make no satisfaction at all.

Reason III. Wee pray daily, *forgiue vs our sinnes*: now to plead pardon, & to satisfie for our sinnes be contrary: and for all things for which we can make satisfaction, we need not craue a pardon: but we are taught in the foresaid petition wholly and only to vse the plea of pardon for our sinnes, and therefore we acknowledge that wee cannot make any satisfaction at all.

Reason IV. The iudgement of the ancient Church. Tertul. de Baptism. *Guiltines beeing*

beeing taken away, the puniſhment is alſo taken away °. Auguſt. *Chriſt by taking vpon him the puniſhment and not the fault, hath done away both fault and* the puniſhment. And Tom. 10. homil. 5. he ſaith, *When we are gone out of this world, there will remaine no compunction or ſatisfaction.* Some new Editions haue foiſted in the word [*aliqua*] and ſo haue turned the ſenſe on this manner: *There will remaine no compunction or ſome ſatisfaction.* But this is flatte againſt *Auguſtines* meaning who ſaith a little before *that when the way is ended there is no compounding of our cauſe with any.* Chryſoſt. prœm. in Eſa. *Say not to me, I haue ſinned: how ſhall I be freed from ſo many ſinnes? Thou canſt not: but thy God can. Yea, and he will ſo blot out thy ſinnes, that there ſhall* remaine no print of them: *which thing befalls not the body, for when it is healed there remaines a skar: but God as ſoone as he exempts thee from puniſhment, he giueth thee iuſtice.* Ambroſe ſaith, *I reade of* Peters *teares, but I reade not* of his ſatisfaction. Againe, *let vs adore Chriſt that hee may ſay vnto vs, feare not thy ſinnes of this world, nor the waues of bodily ſufferings: I haue remiſſion of ſinnes.* Hierome ſaith in Pſal. 31. *The ſinne that is couered is not ſeene, the ſinne that is not ſeene is not imputed, that which is* not imputed, is not puniſhed. Chryſoſtome

° Ser. 37. de verbis Apoſt.

Luk. 22. Petri negat

De bono Mor.

in Matthew, homil. 44. *Among all men, some endure punishmēt in this life & the life to come; others in this life alone: others alone in the life to come: others neither in this life nor in the life to come. There alone, as Dives, who was not Lord so much as of one drop of water: Here alone, the incestious man among the Corinthians. Neither here nor there, as the Apostles and Prophets, as also Iob and the rest of this kinde: for they indured* no sufferings for punishments, *but that they might be knowne to be conquerours in the fight.*

Obiections of Papists.

1. Obiect. Leuit. 4. *Moses* according to Gods commandement prescribed seuerall sacrifices for seuerall persons: and they were meanes of satisfaction for the temporall punishments of their daily sinnes. *Answ.* Those sacrifices were onely signes and types of Christs satisfaction to bee offered to his father in his alone sacrifice vpon the crosse: and whosoeuer offered any sacrifice in the old testament, did thus and no otherwise esteeme of it, but as a tipe & figure of better things. Secondly, the said sacrifices were satisfactions to the Church, whereby men did testifie their repentance for their offences, & likewise

likewiſe their deſire to be reconciled to God and men. And ſuch kinde of ſatisfactions, we acknowledge.

11. Obiect. Men, whoſe ſinnes are all pardoned, haue afterward ſundrie croſſes and afflictions laide vpon them, vnto the ende of their daies: therefore in all likelihood they make ſatisfaction to God for temporall puniſhments. As for example, the Iſraelites for murmuring againſt the Lord in the wilderneſſe were barred all from the land of promiſe; and the like befell *Moſes* and *Aaron* for not glorifying God, as they ſhould haue done at the waters of ſtrife. *Anſ.* Man muſt be conſidered in a twofold eſtate, as he is vnder the law, and as he is vnder grace. In the firſt eſtate, all afflictions are curſes or legall puniſhments, be they little or great: but to them that are in the ſecond eſtate and beleeue in Chriſt, though the ſame afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father ſeruing to bee trials, corrections, preuentings, admonitions. 1. *Cor.* 11. 32. *When we are iudged, wee are nurtured of the Lord:* and Heb. 12. 7. *If we indure chaſtiſement, God offereth himſelfe vnto you as children.* And *Chryſoſt.* ſaith, 1. *Cor.* hom. 28. *When wee are corrected of the Lord, it is more for our admonition*

then

then damnation: more for a medicine then for a punishment: more for a correction then for a penaltie. And whereas God denied the beleeuing Israelites, with *Moses* and *Aaron* to enter into the land of Canaan, it cannot bee prooued that it was a punishment or penalty of the law vpon them. The Scripture saith no more but that it was an admonition to all men in all ages following, to take heede of offences, as *Paul* writeth, *All these things came vnto them for ensamples*, and were *written for our admonition*, 1. Cor. 10. 11.

Obiect. 111. Dauid was punished after his repentance for his adulterie, for the child died, and he was plagued in his owne kinde, in the incest of *Absolon*: and when hee had numbred the people he was yet punished in the death of his people, after his own repentance. *Answer.* I answer as before that the hand of God was vpon *Dauid* after his repentance: but yet the iudgements which befell him were not curses vnto him properly, but corrections for his sinnes, and trialls of his faith, and meanes to preuent further sinne, and to renew both his faith and repentance: as also they serued to admonish others in like case; for *Dauid* was a publike person and his sinnes were offensiue, both within the Church of God, and without.

Obiect.

Obiect. IV. The Prophets of God, when the people are threatned with the plague, famine, ſword, captiuity, &c. exhort them to repent and to humble themſelues in ſacke-cloath and aſhes: and thereby they turned away the wrath of God that was then comming forth againſt them. Therefore by temporal humiliation, men may eſcape the temporall puniſhments of the Lord. *Anſw.* Famine, ſword, baniſhment, the plague, and other iudgements ſent on Gods people, were not properly puniſhments of ſinne, but onely the corrections of a father, whereby hee humbled them that they might repent: or thus, they were puniſhments tending to correction, not ſeruing for ſatisfaction. And the puniſhments of God are turned from them, not becauſe they ſatisfie the iuſtice of God in their owne ſufferings, but becauſe by faith they lay holde on the ſatisfaction of the Meſsias, and teſtifie the ſame by their humiliation and repentance.

Obiect. V. Dan. 4. 24. *Daniel* giueth this counſel to *Nebuchadnezar, redeeme thy ſinnes by iuſtice, and thine iniquities by almes-deedes.* Beholde (ſay they) almes deedes are made meanes to ſatisfie for mans iniquities. *Anſ.* The word which they tranſlate to *redeeme*, [as the moſt learned in the Chalde tongue with

with one consent auouch] doth properly signifie to breake off, as if the Prophet should say: O King, thou art a mightie Monarch, & to inlarge thy kingdome thou hast vsed much iniustice and crueltie, therefore now repent of thine iniquitie, & breake off these thy sinnes, testifie thy repentance by doing iustice, and giue almes to the poore whom thou hast oppressed. Therefore here is nothing spoken of satisfaction for sinne, but onely of testification of repentance by the fruites thereof.

Obiect. VI. Mat. 3. 2. Doe penance: and bring forth fruits worthy of penance, which (say they) are workes of satisfaction inioyned by the Priest. *Answ.* The text is absurd: for the word *metanoeite*, signifieth thus much, *change your minds* frō sin to God, & testifie it by good workes, that is, by doing the duties of the morall law: which must bee done, not because they are meanes to satisfie Gods iustice for mans sinne, but because they are fruites of the faith and repentance which lies in the heart.

Obiect. VII. 2. *Cor.* 10. *Paul* setteth downe sundry fruites of repentance: whereof the last is *reuenge*, whereby repentant persons punish themselues, thereby to satisfie Gods iustice for the temporall punishment

of

of their sinnes. *Answ.* A repentant sinner must take reuenge of himselfe, and that is onely to vse all meanes which serue to subdue the corruption of his nature, to bridle carnall affections & to mortifie sin: & these kinde of actions are *restrainments* properly, and not punishments: and are directed against the sinne, and not against the person.

Lastly, they make three works of satisfaction, praier, fasting, and almes deedes. For the first it is meere foolishnes to thinke, that man by praye can satisfie for his sinnes. It is all one as if they had saide, that a begger by asking of almes should deserue his almes: or, that a debter by requesting his creditour to pardon his debt, should thereby pay his debt. Secondly, fasting is a thing indifferent, of the same nature with eating and drinking and of it selfe conferreth nothing to the obtainement of the kingdome of heauen, no more then eating and drinking doth. Thirdly and lastly, almes deedes cannot be workes of satisfaction for sinnes. For when we giue them as wee ought, wee doe but our dutie, whereunto wee are bound. And wee may as well say, that a man by paying one debt may discharge another: as to say that by doing his duty hee may satisfie Gods iustice for the punishment of his sinnes. These we con-

confeſſe bee fruites of faith, but yet are they no workes of ſatisfaction: but the only and al-ſufficient ſatisfaction made to Gods iuſtice for our ſinnes, is to bee found in the perſon of Chriſt, beeing procured by the merit of his death, and his obedience. And thus our doctrine touching ſatisfaction is cleared: and it is to be learned carefully of our common people, becauſe the opinion of humane ſatisfaction is naturall, and ſticks faſt in the heart of naturall men. Hereupon when any haue ſinned, and feele touch of conſcience any way, their manner is, then to performe ſome outward humiliation and repentance, thinking thereby to ſtoppe the mouth of conſcience, and by doing ſome ceremoniall duties to appeaſe the wrath of God for their ſinnes. Yea, many thinke to ſatisfie Gods iuſtice: by repeating the Creede, the Lords prayer, and the ten Commandements, ſo fooliſh are they in this kinde.

The ſeauenth point. Of Traditions.

TRaditions are doctrines deliuered from hand to hād, either by word of mouth, or by

by writing, beſide the written word of God.

Our conſent.

Concluſ. 1. We holde that the very word of God, hath beene deliuered by tradition. For firſt God reuealed his will to *Adam* by word of mouth: and renewed the ſame vnto the Patriarks, not by writing, but by ſpeech, by dreames, and other inſpirations: and thus the word of God went from man to man for the ſpace of two thouſand and foure hundred yeares, vnto the time of *Moſes* who was the firſt pen-man of holy Scripture. For as touching the propheſie of *Enoch*, wee commonly hold it was not penned by *Enoch*, but by ſome Iewe vnder his name. And for the ſpace of this time, men worſhipped God, and held the articles of their faith by tradition, not from men, but immediately from God himſelfe. And the hiſtorie of the new teſtament (as ſome ſay) for eightie yeares, as ſome others thinke, for the ſpace of twenty yeares and more, went from hand to hand by tradition, till penned by the Apoſtles, or beeing penned by others was approoued by them.

Concluſ. 11. We hold that the Prophets, our Sauiour Chriſt, and his Apoſtles, ſpake and

and did many things good and true, which were not written in the Scriptures : but either came to vs, or to our anceſtours onely by tradition. As 2.*Tim.*3.20. it is ſaid, that *Iannes and Iambres were the Magicians that withſtood Moſes :* now in the bookes of the olde teſtament we ſhall not finde them once named, and therefore it is like, that the Apoſtle had their names by tradition, or by ſome writings then extant among the Iewes. So *Hebr.*12.21. the author of the Epiſtle recordeth of *Moſes*, that when hee ſaw a terrible ſight in Mount Sinai, he ſaid, *I tremble and am afraid :* which words are not to be found in all the bookes of the olde teſtament. In the Epiſtle of *Iude* mention is made, *that the Diuell ſtroue with Michael the Archangel about the bodie of Moſes :* which point (as alſo the former) conſidering it is not to be found in holy writ, it ſeemes the Apoſtle had it by tradition from the Iewes. That the Prophet *Eſay* was killed with a fullers club, is receiued for truth, but yet not recorded in Scripture : and ſo likewiſe that the Virgine *Mary* lined and died a Virgine. And in Eccleſiaſticall writers many worthie ſayings of the Apoſtles and other holy men are recorded, and receiued of vs for truth, which nenertheleſſe are not ſet downe in the bookes of the

the old or new Teſtament. And many things we hold for truth not written in the word, if they be not againſt the word.

Concluſ. 111. We hold that the Church of God hath power to preſcribe ordinances, rules, or traditions, touching time, and place of Gods worſhippe, and touching order and comelineſſe to bee vſed in the ſame: and in this regard, *Paul* 1. *Cor.* 11. 2. commendeth the Church of Corinth for keeping his traditions, and *Act.* 15. the Councell at Ieruſalem decreed that the Churches of the Gentiles ſhould abſtaine from blood, and from things ſtrangled. This decree is tearmed a tradition, and it was in force among them ſo long as the offence of the Iewes remained. And this kinde of traditions whether made by generall Councels or particular Synods, wee haue care to maintaine and obſerue: theſe caueats beeing remembred: firſt that they preſcribe nothing childiſh or abſurd to be done: ſecondly, that they be not impoſed as any parts of Gods worſhip: thirdly, that they bee ſeuered from ſuperſtition or opinion of merit: laſtly, that the Church of God bee not burdened with the multitude of them. And thus much wee hold touching Traditions.

The Difference.

Papists teach, that beside the written word, there be certaine vnwritten traditions, which must bee beleeued as profitable and necessarie to saluation. And these they say are two-fold: Apostolicall, namely such as were deliuered by the Apostles and not written; and Ecclesiasticall, which the Church deuiseth as occasion is offered. Wee hold that the Scriptures are most perfect, containing in them all doctrines needfull to saluation, whether they concerne faith or manners; and therefore wee acknowledge no such traditions beside the written word, which shall bee necessary to saluation: so as hee which beleeueth them not, cannot be saued.

Our reasons.

Testimony I. Deut. 4. 2. *Thou shalt not adde to the words that I command thee, nor take any thing there-from*: therefore the written word is sufficient for all doctrines pertaining to saluation. If it be said that this commandement is spoken as well of the vnwritten as of the written word, I answer: that *Moses* speaketh

keth of the written word onely: for these very words are a certaine preface which he set before a long commentarie made of the written law, for this end to make the people more attentiue, and obedient.

Testimony II. Isai. 8. 20. *To the law and to the testimony. If they speake not according to this word, it is because there is no light in them.* Heere the Prophet teacheth what must bee done in cases of difficulty. Men must not runne to the wizzard or southsaier, but to the law and testimony, and heere hee commends the written word as sufficient to resolue all doubts and scruples in conscience whatsoeuer.

Testimony III. Ioh. 20. 31. *These things were written that ye might beleeue that Iesus is the Christ, and in beleeuing might haue euerlasting life.* Here is set downe the ful end of the Gospell, and of the whole written word: which is to bring men to faith and consequently to saluation: and therefore the whole Scripture alone is sufficient to this end without traditions. If it be said, that this place must be vnderstood of Christs miracles onely: I answer, that miracles without the doctrine of Christ and knowledge of his sufferings, can bring no man to life euerlasting, and therefore the place must be vn-

derstood of the doctrine of Christ and not of his miracles alone, as *Paul* teacheth, Gal. 1.8. *If we or an angel from heauen preach vnto you any thing* beside that *which we haue preached, let him bee accursed.* And to this effect hee blames them that taught but a diuers doctrine to that which hee had taught, 1. Tim. 1.3.

Testimony IV. 2. Tim. 3.16, 17. *The whole Scripture is giuē by inspiration of God & is profitable to teach, to improoue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, beeing made perfect vnto euery good worke.* In these words be contained two arguments, to prooue the sufficiencie of the Scripture without vnwritten verities. The first: that which is profitable to these foure vses: namely, to teach all necessary truth, to confute all errours, to correct faults in manners, and to instruct in righteousnesse, that is, to informe all men in all good duties, that is sufficient to saluation. But Scripture serueth for all these vses: and therefore it is sufficient: and vnwritten traditions are superfluous. The second: that which can make the man of God, that is, Prophets, and Apostles, and the ministers of the word, perfect in all the duties of their callings: that same word is sufficient to make

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all other men perfect in all good workes. But Gods word is able to make the man of God perfect. Therefore it is sufficient to prescribe the true and perfect way to eternall life, without the helpe of vnwritten traditions.

V. The iudgement of the Church. Tertul. [c] saith, *Take from heretickes the opinions which they maintaine with the heathen, that they may defend their questions by* Scripture alone, *and they cannot stand.* Againe, *Wee neede no curiositie after Christ Iesus, nor inquisition after the Gospell. When we beleeue it, we desire to* beleeue nothing beside: *for this wee first beleeue that there is* nothing more *which wee may beleeue.* Hierome on Math. 23. writing of an opinion that *Iohn* Baptist was killed, because he foretolde the comming of Christ, saith thus; *This, because it hath not authority from Scriptures, may as easily bee contemned as approoued.* In which words, there is a conclusion with a *minor*, and the *maior* is to bee supplyed by the rules of logicke thus: That which hath not authority from Scriptures, may as easily be contemned as approoued: but this opinion is so: therefore. Behold a notable argument against all vnwritten traditions. Augustine booke 2. cap. 9. de doct. Christ.

[c] de resurrect. carnis.

In those things which are plainely set downe in Scripture, are found all those points which containe faith and manners *of liuing well.* Vincentius Lirinen. saith, *the Canon of the Scripture is perfect, and fully sufficient to it selfe* for all things.

Beside these testimonies, other reasons there bee that serue to proone this point. I. The practise of Christ and his Apostles, who for the confirmation of the doctrine which they taught, vsed alwaies the testimonies of Scripture, neither can it bee prooued, that they euer confirmed any doctrine by tradition. Act. 26.22. *I continue vnto this day, witnessing both to small and great, saying* none other things then those *which the Prophets & Moses did say should come.* And by this we are giuen to vnderstand, that wee must alwaies haue recourse to the written word, as being sufficient to instruct vs in matters of saluation. II. If the beleeuing of vnwritten traditions were necessary to saluation, then wee must as well beleeue the writings of the ancient Fathers as well as the writings of the Apostles, because Apostolicall traditions are not else-where to bee found but in their bookes. And wee may not beleeue their sayings as the word of God, because they often erre beeing subiect to errour: and for this cause

cauſe their authority, when they ſpeake of traditions may bee ſuſpected: and wee may not alwaies beleeue them vpon their word.

Obiections for Traditions.

Firſt they alleadge. 2. *Theſſ.* 2. 15. where the Apoſtle biddes that Church keepe the *ordinances which he taught them either by word or letter.* Hence they gather, that beſide the written word, there be vnwritten traditions, that are indeede neceſſary to be kept and obeied. *Anſw.* It is very likely, that this Epiſtle to the Theſſalonians was the firſt that euer *Paul* writ to any Church, though in order it haue not the firſt place; and therefore at the time when this Epiſtle was penned, it might well fall out, that ſome things needfull to ſaluation were delinered by word of mouth, not beeing as yet written by any Apoſtle. Yet the ſame things were afterward ſet downe in writing, either in the ſecond Epiſtle or in the Epiſtles of *Paul.*

Obiect. 11. That *Scripture is Scripture*, is a point to be beleeued, but that is a tradition vnwritten; and therefore one tradition there is not written, that we are to beleeue. *Anſw.* That the bookes of the old and new Teſta-

ment are Scripture, it is to bee gathered and beleeued not vpon bare tradition, but from the very bookes themselues, on this manner. Let a man that is indued with the spirit of discerning, read the seuerall bookes, withall let him consider the professed author thereof which is God himselfe, and the matter therein contained, which is a most diuine and absolute truth full of pietie: the manner and forme of speech, which is full of maiestie in the simplicity of words. The end whereat they wholly aime, which is the honour and glory of God alone, &c. and hee shall be resolued that Scripture is Scripture, euen by the Scripture it selfe. Yea, and by this meanes hee may discerne any part of Scripture, from the writings of men whatsoeuer. Thus then Scripture prooues it selfe to be Scripture: and yet we despise not the vniuersall consent or tradition of the Church in this case : which though it doe not perswade the conscience, yet is it a notable inducement to moue vs to reuerence, and regard the writings of the Prophets and Apostles. It will be said, where is it written that Scripture is Scripture ? I answer, not in any one particular place or book of scripture, but in euery line and page of the whole bible to him that can reade with the spirit of discer-

discerning, and can discerne the voice of the true Pastour, as the sheepe of Christ can doe.

Obiect. III. Some booke of the canon of the Scripture are lost, as the *booke of the warres of God.* Numb. 21.14. *The booke of the iust.* Iosu. 10.13. the bookes of Chronicles of the kings of Israel and Iuda. 1. *King.* 14.19. the bookes of certaine Prophets, Nathan, Gad, Iddo, Ahiah, and Semiah: and therefore the matter of these bookes must come to vs by tradition. *Ans.* Though it be granted that some bookes of Canonicall Scripture be lost; yet the Scripture still remaines sufficient, because the matter of those books (so farre forth as it was necessary to saluation) is contained in these bookes of Scripture that are now extant. Againe, I take it to bee a truth (though some thinke otherwise) that no part of the Canon is lost: for *Paul* saith, *Whatsoeuer things were written aforetime, were written for our learning, that wee through patience & comfort of the Scriptures, &c.* Rom 15.4. where hee takes it for granted, that the whole Canon of holy Scripture was then extant. For if hee had thought, that some bookes of Scripture had beene lost, hee would haue saide; whatsoeuer was written and is now extant, was written for our learning and comfort. For bookes

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that are loſt ſerue neither for learning nor comfort. Againe, to hold that any bookes of Scripture ſhould bee loſt, calls into queſtion Gods prouidence, and the fidelitie of the Church, who hath the books of God in keeping, and is therefore called the pillar and ground of truth. And touching the bookes before mentioned, I anſwer thus: The booke of the warres of God, *Num.* 21.14. might be ſome ſhort bill or narration of things done among the Iſraelites, which in the daies of *Moſes* went from hand to hand. For ſometime a booke in Scripture, ſignifieth *a roule* or *Catalogue*, as the firſt chapter of Mathew, which containeth the genealogie of our Sauiour Chriſt, is called *the booke of the generation of Ieſus Chriſt*. Againe, the *booke of the iuſt* and the bookes of Chronicles, which are ſaid to be loſt, were but as the Chronicles of England are with vs: euen politicke records of the acts and euents of things, in the kingdome of Iuda and Iſrael: out of which the Prophets gathered things neceſſary to bee knowne, and placed them in holy Scripture. As for the bookes of Iddo, Ahiah, Semaiah, Gad, and Nathan, they are contained in the bookes of the Kings and Chronicles and in the bookes of Samuel, which were not written by him alone, but by ſundrie Prophets,

1.*Chr.*

1.*Chr*.29.29. as alſo was the booke of Iudges. As for the bookes of Salomon which are loſt, they did not concerne religion & matters of ſaluation, but were concerning matters of Philoſophie and ſuch like things.

Obiect. IV. Moſes in Mount Sina, beſide the written law, receiued from God a more ſecret doctrine, which he neuer writ, but deliuered by tradition or word of mouth to the Prophets after him: and this the Iewes haue now ſet downe in their *Cabala*. *Anſw.* This indeed is the opinion of ſome of the Iewes, whom in effect and ſubſtance ſundry Papiſts follow: but we take it for no better thē a Iewiſh dotage. For if Moſes had knowne any ſecret doctrine beſide the written lawe, he could neuer haue giuen this commandement of the ſaid law, *thou ſhalt not adde any thing thereto.*

Obiect. V. Heb.5.12. Gods word is of two ſorts, *milke*, and *ſtrong meate*. By milke, wee muſt vnderſtand the word of God written, wherein God ſpeakes plainly to the capacitie of the rudeſt: but ſtrong meate is vnwritten traditions, a doctrine not to be deliuered vnto all, but to thoſe that grow to perfection. *Anſw.* We muſt know, that one and the ſame word of God is milke and ſtrong meate, in regard of the manner of handling and

and propounding of it. For beeing deliuered generally and plainely, to the capacitie of the ſimpleſt, it is milke; but beeing handled particularly and largely, and ſo fitted for men of more vnderſtanding, it is ſtrong meate. As for example: the doctrine of the creation, of mans fall, and redemption by Chriſt, when it is taught ouerly and plainly, it is milke: but when the depth of the ſame is throughly opened, it is ſtrong meate. And therefore it is a conceit of mans braine, to imagine that ſome vnwritten word is meant by ſtrong meate.

Obiect. VI. Sundry places of Scripture be doubtfull: and euery religion hath his ſeuerall expoſition of them, as the Papiſts haue theirs, and the Proteſtants theirs. Now then ſeeing there can be but one truth, when queſtion is of the interpretation of Scripture, recourſe muſt bee had to the tradition of the Church, that the true ſenſe may bee determined, and the queſtion ended. *Anſw.* It is not ſo: but in doubtfull places Scripture it ſelfe is ſufficient to declare his owne meaning: firſt, by the analogie of faith, which is the ſumme of religion gathered out of the cleareſt places of Scripture: ſecondly, by the circumſtances of the place, and the nature & ſignification of the word: thirdly, by

Aug. de doct. Chriſt. 2.

by conference of place with place. By these and like helpes contained in Scripture, wee may iudge which is the trueſt meaning of any place. Scripture it ſelfe is the text, & the beſt gloſſe. And the Scripture is falſly tearmed the matter of ſtrife, it beeing not ſo of it ſelfe, but by the abuſe of man.

And thus much for our conſent concerning Traditions, wherein wee muſt not be wauering but ſteadfaſt, becauſe notwithſtanding our renouncing of Poperie, yet Popiſh inclinations and diſpoſitions bee rife among vs. Our common people maruelouſly affect humaue traditions; yea mans nature is inclined more to bee pleaſed with them, then with the word of God. The feaſt of the natiuitie of our Sauiour Chriſt, is onely a cuſtome and tradition of the Church, and yet men are commonly more carefull to keepe it then the Lords day, the keeping whereof ſtands by the morall law. Poſitiue lawes are not ſufficient to reſtraine vs from buying and ſelling on the Sabbath; yet within the twelue daies no man keepes market. Againe, ſee the truth of this in our affection to the miniſterie of the word: let the Preacher alleadge *Peter* and *Paul* the people count it but common ſtuffe, ſuch as any man can bring: but let men come and alleadge

Ambroſe,

Ambrose, *Austine*, and the rest of the fathers; oh, hee is the man, hee is alone for them. Againe. let any man be in danger any way, and straight hee sendeth to the wise man or wizzard: Gods word is not sufficient to comfort and direct him. All this argues that Poperie denied with the mouth, abides still in the heart: and therefore we must learne to reuerence the written word, by ascribing vnto it all manner of perfection.

The eight point: of Vowes.

Our consent.

TOuching vowes this must bee knowne, that we do not condemne them altogether, but onely labour to restore the purity of doctrine touching this point: which by the Church of Rome from time to time hath bin corrupted and defaced. We holde therefore that a vow is a promise made to God touching some duties to be performed vnto him: and it is two-fold, generall, or speciall. The generall vow is that which concernes all beleeuers: and it is made in the couenant both of the lawe, and of the Gospell. I will here onely speake of the vow which is made

made in the couenãt of the Goſpel, in which there be two actions: one of God, the other of man. God in mercie on his part promiſeth to men the remiſsion of ſinnes and life euerlaſting: and man againe for his part promiſeth to beleeue in Chriſt, and to obey God in all his commandements. All men euer made this vow vnto God, as the Iewes in circumciſion: which alſo they renewed ſo often as they receiued the Paſſeouer: and in the newe Teſtament all that are baptized doe the like. And in baptiſme this vow is called the ſtipulation of a good conſcience, whereby we purpoſe to renounce our ſelues, to beleeue in Chriſt, and to bring forth the fruites of true repentance: and it ought to bee renued ſo oft as wee are partakers of the ſupper of the Lord. This vow is neceſſarie and muſt bee kept as a part of the true worſhip of God; becauſe it is a promiſe, wherein we vowe to performe all duties commanded of God either in the law, or in the Goſpel. It may bee demanded, conſidering wee are bound to obedience, how we bind our ſelues in baptiſme thereto. *Anſw.* Though we be alreadie bound partly by nature, and partly by the written word, yet we may renue the ſame bonde in a vowe, and hee that is bound may further binde himſelfe, ſo it bee for this

ende, to helpe his dulneſſe for want of zeale, and to make himſelfe more forward in duties of loue to men and the worſhip of God: to this end *Dauid* ſware to keepe the law of God, *Pſa.*119.116. though he were bound vnto it by nature & by the written law it ſelfe.

The ſpeciall vowe is that, which doth not reach to the perſon of all beleeuers, but onely concernes ſome ſpeciall men vpon ſome ſpeciall occaſions. And this kinde of vowe is twofold. The firſt is, the vowe of a ceremoniall duty in the way of ſeruice to God: and it was in practiſe in the Church of the Iewes vnder the olde Teſtament: examples heereof are two eſpecially, the firſt was the vow of the Nazarites, whereto no kind of men were bound by Gods commandement, but they bound themſelues: God onely prescribing the manner and order of keeping the ſame with rites pertaining thereto, as abſtinence from wine, the not cutting of their haire, and ſuch like. The ſecond example is of the Iewes, when of their owne accords, they vowed to giue God houſe or land, ſheepe, or oxen, or any like things, for the maintenance of the legall worſhip: and of this alſo God preſcribeth certaine rules, *Leuit.*27. Now theſe vowes were part of the Iewiſh pædagogue or ceremoniall law, wherin God trained

ned vp the Iewes in the old teſtament: & being obſerued of thē they were parts of Gods worſhip: but now vnder the Goſpell they are not: being all aboliſhed with the ceremoniall law, to which Chriſt put an end at his death vpon the croſſe. It is true *Paul* made a vow, & ſince kept the ſame, in the time of the new Teſtament, *Act.* 18. yet not as a part of Gods worſhip: but as a thing indifferēt for the time wherein he only condeſcended to the weaknes of the Iewes, that by this means he might bring thē the better vnto Chriſt. And whereas Chriſt is called a Nazarite, *Math.* 2. 23. we may not think he was of that very order, becauſe he did not abſtaine from wine: but he was ſo tearmed becauſe he was the verity & accompliſhment of this order. For by it was ſignified that Gods Church was a peculiar people ſeuered or choſen out of the world, & that Chriſt in reſpect of holines was alſo ſeparated from all ſinners. And the words in S. Mathew, *he ſhall be called a Nazarite*, are borrowed from the booke of Iudges, c. 13. where they are properly ſpoken of Sampſon, and in type or figure of Chriſt. For as Sampſon ſaued Iſrael by his death, ſo did Chriſt ſaue his Church. And as Sampſon killed his enemies more by death then by life, ſo did Chriſt. It is plaine therefore that this kind of vow bin-

deth not vs for there are no more ceremonies to bee kept vnder the Goſpell for parts of Gods worſhip, but the outward rites of Baptiſme and the Lords Supper. Vowes concerning meates, and drinkes, attire, touching, taſting, times, place, daies, were proper to the Iewes.

The ſecond kinde of ſpeciall vow is that whereby a man promiſeth freely to performe ſome outward and bodily exerciſe, for ſome good end: and this vow alſo (if it be made accordingly) is lawfull, and belongs both to the Church of the old and new teſtament. In the old wee haue the example of the Rekabites. *Ier.* 35. who by the appointment of Ionadab their father abſtained from ſtrong drinke, and wine, from planting vineyards and orchardes: whereby Ionadab intended onely to breake them before hand, and to acquaint them with their future condition and ſtate, that they ſhould be ſtrangers in a forraine land; that ſo they might prepare themſelues to indure hardneſſe in the time to come. And now in the new teſtament wee haue warrant in like manner to vow: as if a man by drinking of wine or ſtrong drinke, finde himſelfe prone to drunkenneſſe, he may vow with himſelfe to drink no more wine nor ſtrong drinke for ſo long time,

time, as he feeles the drinking thereof will ſtirre vp his infirmity, and miniſter occaſion of ſinning. Of this kinde alſo are the vowes in which we purpoſe and promiſe to God, to keepe ſet times of faſting, to taske our ſelues in prayer and reading of holy Scriptures, & to giue ſet almes for ſpeciall cauſes knowne to our ſelues, and to doe ſundry like duties. And that wee bee not deceiued in making ſuch vowes, certaine rules muſt bee remembred: I. that the vow be agreeable to Gods will and word: for if it be otherwiſe, the making as alſo the keeping thereof is ſinne. Vowes muſt not be the bonds of iniquitie. II. It muſt ſo bee made, that it may ſtand with chriſtian liberty. For we may not make ſuch things neceſſary for conſcience, which God hath made free. Now Chriſtian libertie allowes vnto vs the free vſe of all things indifferent, ſo it be out of the caſe of offence. Hence it followes that vowes muſt be made and kept or not kept, ſo far forth as in conſcience they may ſtand or not ſtand with our liberty purchaſed by Chriſt. III. The vow muſt bee made with conſent of ſuperiours, if wee bee vnder gouernment. Thus among the Iewes the vow of a daughter might not ſtand vnles the conſent of parents came thereunto. IIII. It muſt bee in

the power and abilitie of the maker therof, to do or not to doe: A vow made of a thing impoſsible, is no vow. V. It muſt be agreeable to the calling of him that maketh it: that is, both to his generall calling as hee is a Chriſtian, and to that particular calling wherein he liueth. If it be againſt either one or both, it is vnlawfull. VI. It muſt bee made with deliberation. Raſh vowes be not lawfull, though the things vowed may bee done lawfully. VII. The ende muſt bee good, which is to preſerue and exerciſe the gifts of faith, praier, repentance, obedience, and other vertues of the mind: as alſo to teſtifie our thankfulneſſe vnto God for bleſſings receiued. Theſe are the principall rules that muſt be obſerued in making of vowes: and heerewithall muſt be remembred that vowes made on this manner, are by themſelues no part of Gods worſhippe, but onely helpes and furtherances thereunto: and thus are wee to eſteeme of all the vowes of the new Teſtament. And thus much of ſpeciall vowes, and of our conſent herein.

The diſſent or difference.

The points of difference between vs touching vowes are eſpecially three. I. The Church

Church of Rome teacheth that in the new Teſtament wee are as much bound to make vowes, as was the Church of the Iewes, and that euen in externall exerciſes. We ſay no: conſidering the ceremoniall law is not aboliſhed: and we haue onely two ceremonies by commandement to bee obſerued, baptiſme, and the ſupper of the Lord. Againe we are not ſo much bound to make or keep vowes as the Iewes were: becauſe they had a commandement ſo to doe, and wee haue none at all. But they alleadge to the contrary the Prophet *Eſay*, cap. 19.20. who ſpeaking of the time of the Goſpell, ſaith, *the Egyptians ſhall know the Lord, and ſhall vow vnto him & keepe it.* I anſwer two waies: firſt, that the Prophet in this place expreſſeth and ſignifieth the ſpirituall worſhippe of the new teſtament by ceremoniall worſhippe then vſed: as he doth alſo in the laſt chapter where hee calleth the miniſters of the new teſtament *Prieſts* and *Leuites*. Secondly, we grant, the Church of the new teſtament makes vowes vnto God, but they are of morall and Euangelicall duties: which muſt not be left vndone: and if vowing will indeed further thē, it is not to be neglected. And therfore ſo oft as we come to the Lords

Table, we in heart renew the vow and promise of obedience. And though vowes bee made of things and actions indifferent, yet are they not any parts of Gods worshippes which is the point to be prooued.

Againe they alleadge. Psal. 75. 11. *Vow vnto God and performe it.* And they say that this commandement bindes all men. *Answ.* That commandement first bindes the Iewes to the making of ceremoniall vowes. Againe *Dauid* heere speakes of the vowing of praise and thankesgiuing vnto God: and so he expounds himselfe. Psal. 56. 12. *My vowes are vpon me, I will offer praises vnto God:* and this vow indeed concerneth all men, because it respects a moral duty, which is to set forth the praise of God.

11. Point of difference. They also hold that vowes made euen of things not commanded, as meates, drinkes, attire, &c. are partes of Gods worshippe, yea that they tend to a state of perfection, in that the keeping of them brings men to an higher estate then the keeping of the law can doe. We flattely say, no: holding that lawfull vowes bee certaine [a] staies and props of Gods worship, and not the worship it selfe. For *Paul* saith plainely, 1. Tim. 4. 8. *Bodily exercise profiteth litle, but godlines is profitable for much.* Again, as

[a] adminicula cultus divini.

as Gods kingdome is, ſo muſt his worſhippe be: and Gods kingdome ſtandeth not in outward things, as in eating, drinking, and ſuch like actions: and therefore his worſhip ſtandeth not in outward things.

III. Point of difference. They maintaine ſuch vowes to be made, as are not agreeable to the rules before named: and herein alſo wee are to diſſent from them. The firſt and principall is, the vow of continencie, whereby a man promiſeth to God to keepe chaſtity alwaies in ſingle life, that is, out of the eſtate of wedlocke. This kinde of vow is flatte againſt the word of God: and therefore vnlawfull. For *Paul* ſaith, 1. Cor. 7. 9. *If they can not containe let them marrie.* 1. Tim. 4. 1. It is *a doctrine of diuels* to forbid to marrie. Heb. 13. 4. *Marriage is honourable among all, and the bedde vndefiled.* Againe, this vow is not in the power of himſelfe that voweth: for continency is the gift of God, who giueth it not vnto all, but to whom he will, and when hee will, and as long as hee will. They alleadge, that in the want of continencie, faſting and praier obtaine it. *Anſw.* It is not ſo: Gods gifts be of two ſorts: ſome are common to all beleeuers, as the gift of faith, repentance, and the feare of God, &c. others are peculiar to ſome onely, as the gift of conti-

nencie, 1. *Corinth.* 7. 7. I would that all men were as I my ſelfe am, but *euerie man hath his proper gift of God, one this way; an other that way.* Now, if we faſt and pray for the increaſe of the common gifts of God, as faith, repentance, and all ſuch as are needfull to ſaluation, we may obtaine them in ſome meaſure, but the like cannot bee ſaid of particular gifts. The child of God may pray for health or wealth, and not obtaine either of them in this world; becauſe it is not the will of God to vouchſafe theſe bleſſings to all men, and *Paul* praied three times to be deliuered from a temptation, and yet obtained not his ſuit. And ſo may we likewiſe pray for chaſtitie in ſingle eſtate, and yet neuer obtaine it: becauſe, it may bee, it is the will of God to ſaue vs without it. This vow therefore we abhorre as a thing that hath heretofore and doth ſtill, bring forth innumerable abhominations in the world. Yet here marke in what manner wee doe it. Firſt of all, though wee miſlike the vow; yet we like and commend ſingle life. Marriage indeede is better in two reſpects: firſt, becauſe God hath ordained it to bee a remedie of continencie to all ſuch perſons as cannot containe: ſecondly, becauſe it is the ſeminarie both

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of Church and Commonwealth; and it bringeth forth a *ſeede of God* for the inlarging of his kingdome. Yet ſingle life in them that haue the gift of continencie, is in ſome reſpects to bee preferred. Firſt, becauſe it brings libertie in perſecution. Thus *Paul* ſaith, 1. Cor. 7. 26. *I ſuppoſe it to be good for the preſent neceſſitie for a man ſo to bee.* Secondly, becauſe it frees men from the common cares, moleſtations, and diſtractions that bee in the familie, v. 2. 28. *Such ſhall haue trouble in the fleſh, but I ſpare you.* Thirdly, becauſe ſingle parties doe commonly with more bodily eaſe and libertie worſhip God: it beeing ſtill preſuppoſed, that they haue the gift of continencie. v. 34. *The vnmarried woman careth for the things of the Lord, that ſhee may bee holy both in bodie and ſpirit.*

Againe, though we miſlike the vowe, yet we holde and teach, that men or women beeing aſſured that they haue the gift of continencie, may conſtantly reſolue and purpoſe with themſelues to liue and leade a ſingle life. 1. Cor. 7. 38. *Hee that ſtandeth firme in his owne heart that he hath no neede, but hath power of his owne will, and hath ſo* decreede in his heart *that hee will keepe his virginitie, hee doth well.* And we imbrace the ſaying of *Theodoret* on 1. *Tim.* c. 4. *For he doth not* (ſaith he)

blame

blame ſingle life, or continencie, but hee accuſeth them that by law enacted compell *men to follow theſe.* And men made themſelues chaſte for the kingdome of heauen, *Math.* 19.12. not by vow, but by a purpoſe of heart, which is farre leſſe then a vowe, and may bee changed vpon occaſion, whereas a vowe cannot, vnleſſe it doe euidently appeare to bee vnlawfull.

Thirdly, for ſuch perſons as are able to containe, to liue ſingle for the endes before named, indeede wee holde it to be no counſell of perfection, yet doe wee not denie it to be a counſel of expedience or outward eaſe: according to that which *Paul* ſaith, verſ. 25. *I giue mine aduiſe,* —— and 35. *I ſpeake this for your commodity not to intangle you in a ſnare.*

Laſtly, wee thinke that if any hauing the gift of continencie, doe make a vowe to liue ſingle, and yet afterward marrie (the ſaid gift remaining) they haue ſinned. Yet not becauſe they are married, but becauſe their vow is broken. And thus ſaid *Auguſtine* of widowes that married after their vow. *lib. de bono viuit. c. 9.*

The ſecond, is the vowe of pouertie and Monaſticall life, in which men beſtow all they haue on the poore: and giue themſelues wholly and onely to praier and faſting. This

vow

vow is againſt the will of God. Act. 20. 35. *It is a more bleſſed thing to giue then to receiue*, Prou. 28. 7. *Giue me neither riches nor pouerty*. Deut. 28. 22. *Pouerty is numbred* among *the curſes of the law*: none wherof are to be vowed. And it is the rule of the holy Ghoſt, 2. *Theſ.* 3. 10. *He that will not labour*, namely, in ſome ſpeciall and warrantable calling, *muſt not eate*. And verſ. 12. *I exhort that they worke with quietnes and eate their owne bread*. Now when as men liue apart from others, giuing themſelues onely to praier and faſting, they liue in no calling. And it is againſt the generall vow made in Baptiſme, becauſe it freeth men from ſundry duties of the morall law, and changeth the proper ende of mans life. For euery man muſt haue two callings. The firſt is the generall calling of a Chriſtian, by vertue of which hee performeth worſhip vnto God, and duties of loue to men. The ſecond is a particular calling, wherein according to his gift, he muſt doe ſeruice to men in ſome function, pertaining either to the Church or common-wealth, whereof hee is a member. And the firſt of theſe twaine muſt be performed in the ſecond: and the ſecond in and with the firſt. The ende of mans life is, not onely to ſerue God by the duties of the firſt table, but by ſeruing of man in the

duties

duties of the ſecond table to ſerue God. And therfore the loue of our neighbour is called the *fulfilling of the whole law*. Rom. 13. 10. becauſe the law of God is practiſed not apart; but in and with the loue of our neighbour. This being ſo, it is manifeſt that vowed pouertie in Monkiſh life makes many vnprofitable members both of Church and Commonwealth.

And though we miſlike this vow alſo, yet we doe it, holding theſe concluſions: Firſt, that a man may forſake all his goods vpon ſpeciall calling, as the Apoſtles did, when they were ſent to preach the goſpel through the whole world. Secondly, goods may bee forſaken, yea wife, children parents, brethren, and all, in the caſe of confeſsion, that is, when a man for the religion of Chriſt is perſecuted and conſtrained to forſake all hee hath. For then the ſecond table giues place to the duties of the firſt. *Mark.* 10. 29. 11. That for the time of perſecution, men may withdraw themſelues (iuſt occaſion offered) and goe apart to wilderneſſes or like places, *Heb.* 11. 37. yet for the time of peace I ſee no cauſe of ſolitarie life. If it it be alledged, that men go apart for contemplation & ſpirituall exerciſes, I ſay againe that Gods grace may as well be exerciſed in the family

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as in the cloiſter. The familie is indeed as it were a ſchoole of God, in which they that haue but a ſparke of grace may learne and exerciſe many vertues, the acknowledgement of God, inuocation, the feare of God, loue, bountifulnes, patience, meeknes, faithfulnes, &c. Nay here be more occaſions of doing or taking good, then be or can be in a cloiſter. III. That, wee condemne not the olde and ancient Monkes, though wee like not euery thing in them. For they liued not like idle-bellies, but in the ſweat of their owne browes, as they ought to [d] doe: and many of them were married: and in their meate, drinke, apparell, rule, vow, and whole courſe of life, differed from the Monkes of this time, euen as heauen from earth.

[d] Zoſom. l. 1. c. 13. Epiph. har. 78. Auguſt. de Mon. Eccl. l. 7. c. 31. & de opere Monach. c. 1.

The third vow is of regular obedience, whereby men giue themſelues to keep ſome deuiſed rule or order, ſtanding moſt commonly in the obſeruation of exerciſes in outward things, as meates and drinkes, and apparell, &c. This vow is againſt Chriſtian libertie, whereby is granted a free vſe of all things iudifferēt, ſo it be without the caſe of offence. Gal. 5. 1. *Stand faſt in the liberty wherin Chriſt hath made you free.* Coloſ. 2. 16. *Let no man iudge you in meate and drinke.* To conclude, whereas the Papiſts magnifie theſe

theſe their vowes,and yet make no ſuch account of the vow in Baptiſme : wee for our parts muſt be contrary to them, not onely in iudgement, but alſo in practiſe : and wee ought to haue ſpeciall care to make good the vowes we haue plight to God according to his commandement. In our creation wee made vowe of obedience : and being receiued into the couenant of grace,we vowed to beleeue in Chriſt,and to bring forth fruits of new obedience,& this vow is renewed as oft as wee come to the Lords table : our dutie therefore is,to performe them alſo to God, as *Dauid* ſaith,*Vow vnto God and keep it*: and if we keepe them not,all turnes to our ſhame and confuſion.Men ſtand much on the keeping of that word which they haue paſſed to men,and it is taken for a point of much honeſtie,as it is indeede. Now then if there be ſuch care to keepe touch with men, much more ſhould we haue care to keep couenant with God.

The ninth point.Of Images.

Our Conſent.

Concluſion 1. We acknowledge the ciuill vſe of images as freely and truly as the Church

Church of Rome doth. By *ciuill vſe* I vnderſtand, that vſe which is made of them in the common ſocieties of men, out of the appointed places of the ſolemne worſhip of God. And this to bee lawfull, it appeareth becauſe the artes of painting and graiuing are the ordinance of God: and to bee skilfull in them is the gift of God as the example of *Bezaleel*, and *Aholiab* declare, *Exod.* 35.30. This vſe of Images may be in ſundry things. I. In the adorning and ſetting forth of buildings; thus *Salomon* beautified his throne with the image of lyons. And the Lord commanded his temple to bee adorned with the images of palme trees, of pomegranates, of bulls, cherubes, and ſuch like. II. It ſerues for the diſtinction of coynes: according to the practiſe of Emperours and princes of all nations. When Chriſt was asked, *Mat.* 22. whether it was lawfull to giue tribute to *Cæſar* or no? he called for a penny and ſaid, *Whoſe Image or ſuperſcription is this?* they ſaid *Cæſars:* he then ſaid, *giue to Cæſar the things that are Cæſars:* not condemning but approouing the ſtampe or image vpon his coyne. And though the Iewes were forbidden to make images in way of repreſentation, or worſhip of the true God: yet the Sycle of the ſanctuarie, which they vſed, ſpecially after

after the time of *Moses*, was ſtamped with the image of the Almond tree, and the pot of Manna. III. Images ſerue to keepe in memorie friends deceaſed whom wee reuerence. And it is like, that hence came one occaſion of the images that are now in vſe in the Romane Church. For in the daies after the Apoſtles men vſed priuately to keepe the pictures of their friends departed: and this practiſe after crept into the open congregation: and at laſt, ſuperſtition getting head, images began to be worſhipped.

Concluſ. II. Wee holde the hiſtoricall vſe of images to bee good and lawfull: and that is, to repreſent to the eye the acts of hiſtories, whether they be humane, or diuine: and thus we thinke the hiſtories of the Bible may be painted in priuate places.

Concluſ. III. In one caſe it is lawfull to make an image to teſtifie the preſence or the effects of the maieſtie of God, namely, when God himſelfe giues any ſpeciall commandement ſo to doe. In this caſe *Moſes* made and erected a braſen ſerpent, to bee a type, ſigne, or image to repreſent Chriſt crucified. *Ioh.* 3.14. And the Cherubes ouer the mercie ſeate ſerued to repreſent the maieſtie of God, to whom the angels are ſubiect. And in the ſecond commandement it

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is not ſimply ſaid, Thou ſhalt not make a grauen image : but with limitation, Thou ſhalt not make *to thy ſelfe*, that is, on thine owne head vpon thine owne will and pleaſure.

IV. The right images of the new Teſtament, which wee hold and acknowledge, are the doctrine and preaching of the Goſpell, and all things that by the word of God pertaines thereto. Gal. 3. *Who hath bewitched you that yee ſhould not obey the truth to whom Ieſus Chriſt was before deſcribed in your ſight & among you crucified.* Hence it followes that the preaching of the word, is as a moſt excellent picture in which Chriſt with his benefits are liuely repreſented vnto vs. And we diſſent not from *Origen.* contra Celſ. lib. 8. who ſaith, *Wee haue no images framed by any baſe worke, but by ſuch as are brought forth and framed by the word of God, namely patterns of vertue, and frames reſembling Chriſtians.* Hee meanes that Chriſtians themſelues are the images of Chriſtians.

The Difference.

Our diſſent from them touching images ſtands in three points. I. The Church of Rome holds it lawful for them to make images to reſemble God, though not in reſpect

I. of

of his diuine nature : yet in respect of some properties and actions. We on the contrary hold it vnlawfull for vs to make any image, any way to represent the true God : or, to make an image of any thing in way of religion, to worshippe God, much lesse the creature thereby. For the second commandement saith plainely, Exod. 20. 4. *Thou shalt not make to thy selfe any grauen image, or the likenes of any thing in heauen, &c.* The Papists say the commandement is meant of the images of false gods. But will they, nill they, it must bee vnderstood of the images of the true Iehouah ; and it forbiddes vs [a] to resemble God, either in his nature, properties, or workes, or to vse any resemblance of him for any sacred vse : as to helpe the memorie, when wee are about to worship God. Thus much the holy Ghost who is the best expounder of himselfe, teacheth most plainly, *Deut.* 4. 15, 16. *Thou sawest no image at all* (either of false or true God) *and therefore thou shalt not make any likenes of any thing.* And againe, the Prophet *Esay*, c. 40. 18. reprooving idolaters asketh *to whom they will liken God*, or, *what similitude will they set vpon him.* And v. 21. *Know ye nothing? haue ye not heard? hath it not bin* told *you* from the beginning? as if he should say, haue yee forgotten the second com-

[a] So saith Romane Catech. 2. Com.

commandement, that God gaue vnto your fathers? And thus hee flattely reproches all them that reſemble the true God in images. But they ſay further, that by *images* in the ſecond commandement are meant *idols*, that is (ſay they) ſuch things as men worſhip for Gods. *Anſ.* If it were ſo, we ſhould confound the firſt and ſecond commandements. For the firſt, Thou ſhalt haue no gods before my face, forbids all falſe gods, which man wickedly frames vnto himſelf, by giuing his heart and the principall affections therof, to them: and therefore idols alſo are here forbidden, when they are eſteemed as Gods. And the diſtinction they make that an Image is the repreſentation of true things, as Idol of things ſuppoſed, is falſe. *Tertullian*[c] ſaith that euery *forme* or repreſentation is ſo teatmed *an Idol*. And *Iſidore*[d] ſaith, that the heathen vſed the names of *image* and *idol* indifferently in one and the ſame ſignification. And S. *Steuen* in his apologie, *Act.* 7.41. cals the golden calfe an *Idol*. *Hierome* ſaith,[e] that idols are images of dead men. Ancient Diuines accord with all this which I haue ſaide. *Lactantius* ſaith, Iuſt. lib. 2. cap. 19. *Where images are for religion ſake, there is no religio.* The Councell of Eibera. can. 36. decreed, that *nothing ſhould bee painted on the walles of Churches*;

[c] De Idol. cap. 3.
[d] Erym. l. 8.
[e] in Iſa 37.

ches, which is adored of the people. [f] Origen. We suffer not any to worship Iesus at altars, images and temples: because it is written, Thou shalt haue none other Gods. And Epiphanius saith, It is against the authoritie of the Scriptures to see the image of Christ, or of any Saints hanging in the Church. In the seuenth Councell of Constantinople these words of Epiphanius are cited against the Encratitæ. Be mindefull beloued children not to bring images into the Church, nor set them in the places where the Saints are buried, but alwaies carry God in your hearts, neither let them be suffered in any common-house: for it is not meet that a Christian should be occupied by the eyes but by the meditation of the minde.

[f] Contra Celsum. l. 7

Epist. ad Ioh. Hieru.

Arguments of the Papists.

The reasons which they vse to defend their opinions are these. I. In *Salomons* temple were erected Cherubins, which were images of angels, on the Mercieseat where God was worshipped: and thereby was resembled the maiestie of God, therefore it is lawfull to make images to resemble God. *Answ.* They were erected by speciall commandement

mandement from God, who prescribed the very forme of them, and the place where they must be set: and thereby *Moses* had a warrant to make them; otherwise he had sinned: let them shew the like warrant for their images if they can. Secondly, the Cherubins were placed in the holy of holies in the most inward place of the Temple, & consequently were remoued from the sight of the people, who onely heard of them: and none but the high priest saw them, and that but once a yeare. And the Cherubins without the vaile, though they were to be seene, yet were they not to be worshipped. *Exod.* 20.4. Therefore they serue nothing at all to iustifie the images of the Church of Rome.

Obiect. II. God appeared in the forme of a man to *Abraham*, Gen. 18.1.13. and to *Daniell*, who saw the ancient of daies sitting on a throne, *Dan.* 9. Now as God appeared, so may he be resembled: therefore (say they) it is lawfull to resemble God in the forme of a man, or any like image, in which he shewed himselfe to men. *Answ.* In this reason the proposition is false: for God may appeare in whatsoeuer forme it pleaseth his maiestie; yet doth it not follow, that man should therefore resemble God in those formes; man hauing no libertie to resemble

him in any forme at all: vnleſſe he bee commanded ſo to doe. Againe, when God appeared in the forme of a man, that forme was a ſigne of Gods preſence onely for the time when God appeared, and no longer; as the bread and wine in the Sacrament are ſignes of Chriſts body & blood, not for euer, but for the time of adminiſtration: for afterward they become againe, as common bread and wine. And when the holy Ghoſt appeared in the likenes of a doue, that likenes was a ſigne of his preſence no longer then the holy Ghoſt ſo appeared. And therefore hee that would in theſe formes repreſent the Trinity, doth greatly diſhonour God, and doe that for which he hath no warrant.

Obiect. III. Man is the image of God, but it is lawfull to paint a man, and therfore to make the image of God. *Anſ.* A very cauill: for firſt a man cannot be painted, as he is the image of God, which ſtands in the ſpirituall gifts of righteouſnes and true holineſſe. Againe, the image of man may bee painted for ciuill or hiſtoricall vſe, but to paint any man for this end to repreſent God, or in the way of religion, that we may the better remember and worſhip God, it is vnlawfull. Other reaſons which they vſe are of ſmall moment, and therefore I omit them.

11. Differ. They teach and maintaine, that images of God and of Saints may bee worshipped with religious worship, specially the crucifixe. For ° *Thomas* of Watering saith, *Seeing the crosse doth represent Christ, who died vpon a crosse, and is to bee worshipped with diuine honour: it followeth that the crosse is to be worshipped so too.* We on the contrarie, hold they may not. Our principall ground is the second commandement, which containeth two parts: the first, forbiddeth the making of images to resemble the true God: the second, forbids the worshipping of them, or God in them, in these words, *Thou shalt not bow downe to them.* Now, there can bee no worship done to any thing lesse then the bending of the knee. Againe, the brasen serpent was a type or image of Christ crucified. *Ioh.* 3.14. appointed by God himselfe: yet when the people burned incense to it, 2. *King.* 18.4. *Hezekias* brake it in pieces, and is therfore commended. And when the diuell bad our Sauiour Christ, but to bow downe the knee vnto him, and hee would giue him the whole world, Christ reiects his offer, saying, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Math. 4. 10. Againe, it is lawfull for one man to worshippe another with ciuill worshippe, but to worshippe

° Serm. part 3. quest. 25. art. 3.

man with religious honour is vnlawfull. For all religious worshippe is prescribed in the first table: and the honour due to man is only prescribed in the second table and the first commandement thereof, *Honour thy father:* which honour is therfore ciuill and not religious. Now the meanest man that can bee, is a more excellent image of God, then all the images of God or of Saints that are deuised by men. *Augustine*, and long after him *Gregorie*, in plaine tearmes denieth Images to bee adored.

The Papists defend their opinions by these reasons. I. Psal. 99. 5. *Cast downe your selues before his footstoole. Answ.* The words are thus to be read, *Bow at his footestoole:* that is, at the Arke and Mercie-seate, for there he hath made a promise of his presence: the words therefore say not, *bow to the Arke*, but to God at the Arke.

Obiect. 11. Exod. 3. 5. God said to Moses, *Stand afarre off, & put off thy shooes: for the place is holy.* Now if holy places must be reuerenced, then much more holy images, as the crosse of Christ, and such like. *Ans.* God commanded the ceremonie of putting off the shooes, that hee might thereby strike *Moses* with a religious reuerence, not of the place, but of his owne Maiesty, whose presence

ſence made the place holy. Let them ſhewe the like warrant for images.

Obiect. 111. It is lawfull to kneele downe to a chaire of eſtate in the abſence of the King or Queene : therefore much more to the images of God, and of Saints in heauen glorified, beeing abſent from vs. *Anſ.* To kneele to the chaire of eſtate, is no more but a ciuill teſtimony or ſigne of ciuill reuerence, by which all good ſubiects when occaſion is offered, ſhew their loyaltie and ſubiection to their lawfull Prince. And this kneeling beeing on this manner, and to no other ende, hath ſufficient warrant in the word of God. But kneeling to the image of any Saint departed, is religious, and conſequently more then ciuill worſhip, as the Papiſts themſelues confeſſe. The argument then prooueth nothing, vnleſſe they will keepe themſelues to one and the ſame kinde of worſhip.

111. Difference. The Papiſts alſo teach, that God may bee lawfully worſhipped in images, in which he hath appeared vnto men: as the Father, in the image of an olde man : the Sonne in the image of a man crucified : and the holy Ghoſt in the likenes of a doue, &c. But we holde it vnlawfull to worſhippe God, in, by, or at any image : for this is the thing which (as I haue prooued before) the

ſecond

second commaundement forbiddeth. And the fact of the Israelites, *Exod.* 32. in worshipping the golden calfe, is condemned as flatte idolatrie; albeit they worshipped not the calfe, but God in the calfe: for vers. 5. *Aaron* saith, *To morrow shall be the solemnitie of Iehouah:* whereby he doth giue vs to vnderstand, that the calfe was but a signe of *Iehouah* whom they worshipped. *Obiect.* It seemes the Israelites worshipped the calfe. For *Aaron* saith, vers. 4. *These bee thy Gods (O Israel that brought thee out of Egypt.* Ans. *Aarons* meaning is nothing else, but that the golden calfe was a signe of the presence of the true God. And the name of the thing signified is giuen to the signe, as vpon a stage hee is called a King that representes the King. And *Augustine* saith, that *images are wont to be called by the names of things whereof they are images*, as the counterfeit of *Samuel* is called *Samuel.* And wee must not esteeme them all as madde men to thinke that a calfe made of their earings, beeing but one or two daies olde, should bee the God that brought them out of Egypt with a mighty hand many daies before.

ad Simplic. l. 2. q 3.

And these are the points of difference touching Images, wherein wee must stand at variance for euer with the Church of Rome.

For

For they erre in the foundation of religion, making indeed an idol of the true God, and worshipping another Christ then we do, vnder new tearmes, maintaining the idolatrie of the heathen. And therefore haue we departed from them: and so must we stil do, because they are Idolaters; as I haue prooued.

The tenth point: Of reall presence.

Our consent.

1. WE holde and beleeue a presence of Christs bodie and blood in the Sacrament of the Lords supper: and that no fained, but a true and reall presence, which must be considered two waies: first, in respect of the signes; secondly, in respect of the communicants. For the first, we holde and teach, that Christs body and blood, are truely present with the bread and wine, being signes in the Sacrament: but how? not in respect of place, of coexistence; but by sacramentall relation, on this manner: When a word is vttered, the sound comes to the eare; and at the same instant, the thing signified comes to the minde; and thus by relation the word and

and the thing ſpoken of, are both preſent together. Euen ſo at the Lords table, bread and wine muſt not bee conſidered barely, as ſubſtances and creatures, but as outward ſignes in relation to the body and blood of Chriſt: & this relation, ariſing from the very inſtitution of the Sacrament, ſtands in this, that when the elements of bread & wine are preſent to the hand and to the mouth of the receiuer; at the very ſame time the body and blood of Chriſt are preſented to the minde: thus and no otherwiſe is Chriſt truely preſent with the ſignes. The ſecond preſence is in reſpect of the communicants, to whoſe beleeuing hearts he is alſo really preſent. It will be ſaid, what kinde of preſence is this? *Anſ.* Such as the communion in the Sacrament is, ſuch is the preſence: and by the communion muſt we iudge of the preſence. Now the communion is on this manner: God the father, according to the tenour of the Euangelicall couenant, giues Chriſt in this Sacrament as really and truly, as any thing can be giuē to man, not by part & peecemeale (as we ſay) but whole Chriſt, God and man, on this ſort. In Chriſt there be two natures, the Godhead, and manhood. The Godhead is not giuen in regard of ſubſtance, or eſſence: but onely in regard

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of efficacie, merits, and operation conueied thence to the manhood. And further, in this ſacrament Chriſts whole manhood is giuen both body and ſoule, in this order : Firſt of all is giuen the very manhood in reſpect of ſubſtance, and that really: ſecondly, the merits and benefits thereof, as namely, the ſatisfaction performed by and in the manhood, to the iuſtice of God. And thus the entire manhood with the benefites thereof, are giuen wholly and ioyntly together. For the two diſtinct ſignes of bread and wine ſignifie not two diſtinct giuings of the bodie apart and the blood apart; but the full and perfect nouriſhment of our ſoules. Againe, the benefits of Chriſts manhood are diuerſly giuen, ſome by imputation, which is, an action of God accepting that which is done by Chriſt as done by vs, and thus it hath pleaſed God to giue the paſsion of Chriſt and his obedience. Some againe are giuen by a kinde of propagation, which I cannot fitly expreſſe in termes, but I reſemble it thus: As one candle is lighted by another, and one torch or candle-light is conueied to twenty candles: euen ſo the inherent righteouſnes of euery beleeuer, is deriued from the ſtore-houſe of righteouſnes, which is in the manhood of Chriſt: for the righteouſnes of all

all the members, is but the fruit therof, euen as the naturall corruption in all mankinde, is but a fruit of that originall sin which was in *Adam*. Thus we see how God for his part giues Christ: and that really. To proceede, when God giues Christ, he giues with all at the same time the spirit of Christ, which spirit creates in the heart of the receiuer the instrument of true faith, by which the heart doth really receiue Christ giuen of God, by resting vpon the promise, which God hath made, that he will giue Christ and his righteousnes to euery true beleeuer. Now then, when God giues Christ with his benefits, & man for his part by faith receiues the same as they are giuen, there ariseth that vnion which is betweene euery good receiuer and Christ himselfe. Which vnion is not forged, but a reall, true, and neere coniunction: neerer then which, none is or can be: because it is made by a solemne giuing and receiuing that passeth betweene God and man: as also by the bond of one and the same spirit. To come to the point, considering there is a reall vnion, & consequently a reall communion betweene vs and Christ (as I haue prooued) there must needs be such a kinde of presence wherein Christ is truly and really present to the heart of him that receiues the sacrament

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in faith. And thus far do we consent with the Romane Church touching reall presence.

The dissent.

Wee differ not touching the presence it selfe, but onely in the manner of presence. For though wee holde a reall presence of Christs bodie and blood in the Sacrament, yet doe we not take it to be locall, bodily, or substantiall, but spirituall, and mysticall; to the signes by sacramentall relation, and to the communicants by faith alone. On the contrarie the Church of Rome maintaines transubstantiation, that is, a locall, bodily, & substantiall presence of Christs bodie and blood, by a change and conuersion of the bread and wine into the said body & blood.

Our reasons.

I. This corporall presence ouerturnes sundrie articles of faith. For we beleeue that the bodie of Christ was made of the pure substance of the virgine *Marie*, and that but once, namely, when he was conceiued by the holy Ghost, & borne. But this cannot stand, if the body of Christ be made of bread, and his blood of wine, as they must needes bee, if there

there be no succession or annihilation but a reall conuersion of substances in the Sacrament: vnlesse we must beleeue contrarieties, that his bodie was made of the substance of the Virgin, and not of the virgin; made once & not once but often. Again, if his body and blood be vnder the formes of bread & wine, then is he not yet ascended into heauen, but remaines still among vs. Neither can hee be said to come frō heauen at the day of iudgement, for he that must come thence to iudge the quicke and dead, must bee absent from the earth. And this was the ancient faith. *Augustine* saith, that *Christ according to his maiestie and prouidence & grace is present with vs to the end of the world: but according to his* assumed flesh he is not *alwaies with vs.* Cyril saith. *He is* absent in body *and present in vertue, whereby all things are gouerned.* Vigilius saith, *That he is* gone *frō vs* according to his humilitie: *he hath left vs in his humility: in the forme of a seruant absent from vs: When his flesh was on earth, it was not in heauen: & being now in heauen, hee is not on earth.* Fulgentius saith, *One and the same Christ, according to his humane substance, was absent from heauen when he was on earth: and* left the earth *when he ascended into heauen.*

Tract. 1 in Iob.

Lib 9 in Ioh. c. 11.

Contra Eutich. lib. 1. &c.

Lib. 2. ad Thrasimundum.

Reason II. This bodily presence ouerturnes

turnes the nature of a true body whose cõmon nature or essentiall propertie it is, to haue length, breadth, and thickenesse, which being taken away a body is no more a body. And by reason of these three dimensions, a body can occupy but one place at once; [g] *Aristotle* saide, the property of a body is to bee seated in some place, so as a man may say where it is. They therfore that hold the body of Christ to bd in many places at once, doe make it no body at all: but rather a spirit, & that infinite. They alleadge, that God is almighty, that is true indeede, but in this and like matters we must not dispute what God can doe, but what he wil do. And I say further because God is omnipotent, therefore there be some things which he cannot doe, as for him to deny himselfe, to lie, & to make the parts of a contradiction to be both true at the same time. To come to the point, if God should make the very body of Christ to be in many places at once, he should make it to be no body while it remaines a body: and to bee circumscribed in some one place & not circumscribed, because it is in many places at the same time: to be visible in heauen & inuisible in the sacramẽt; and thus should he make contradictions to be true: which to doe is against his nature,

[g] Cap. de cat. gor. quart.

and argues rather impotencie then power. De Symb. ad Catech. lib. 1. cap. 1. *Augustine* saith to this purpose, *If he could lie, deceiue, be deceiued, deale vniustly, he should not be omnipotent.* And, *therefore hee is omnipotent, because hee* can not doe *these things.* Againe, *He is called omnipotent by doing that which he will, and not by doing that which he will not: which if it should befall him, hee should not bee omnipotent.*

Reason III. Transubstantiation ouerturnes the very supper of the Lord. For in euery sacrament there must be a signe, a thing signified, and a proportion or relation betweene them both. But popish reall presence takes all away: for when the bread is really turned into Christs body, and the wine into his blood, then the signe is abolished, & there remaines nothing but the outward formes or appearance of bread and wine. Againe, it abolisheth the ends of the sacrament, whereof one is to remember Christ till his comming againe, who being present in the sacrament bodily, needes not to bee remembred: because helpes of remembrãce are of things absent. Another end is to nourish the soule vnto eternall life: but by transubstantiation the principall feeding is of the body, and not of the soule, which is onely fed with spirituall foode: for though the body may bee bettered

bettered by the foode of the soule, yet can not the soule be fed with bodily foode.

Reason IV. In the sacrament the body of Christ is receiued as it was crucified, and his blood, as it was shedde vpon the crosse: but now at this time Christs body crucified, remaines still as a body, but not as a bodie crucified: because the act of crucifying is ceased. Therfore it is faith alone, that makes Christ crucified to be present vnto vs in the sacrament. Againe, that blood which ranne out of the feet and hands and side of Christ vpon the crosse, was not gathered vp againe and put into the veines: nay, the collection was needlesse, because after the resurrection, hee liued no more a naturall but a spirituall life: and none knowes what is become of this blood. The Papist therefore cannot say it is present vnder the forme of wine locally: and we may better say it is receiued spiritually by faith, whose propertie is to giue a beeing to things which are not.

Reason V. 1. *Cor.* 10. 3. The fathers of the old testament did eate the same spiritual meat, and drinke the same spirituall drinke: for they dranke of the rocke which was Christ. Now they could not eate his bodie which was crucified, or drinke his blood

shedde bodily, but by faith: because then his bodie and blood were not in nature. The Papists make answer, that the fathers did eate the same meat, and dranke the same spirituall drinke with themselues, not with vs. But their answer is against the text, For the Apostles intent is to proue, that the Iewes were euery way equall to the Corinthians, because they did eate the same spirituall meate, and drinke the same spirituall drinke with the Corinthians: otherwise his reason proues not the point which he hath in hand, namely, that the Israelites were nothing inferiour to the Corinthians.

Reason VI. And it is said, the Sabbath *was made for man, and not man for the Sabbath:* so it may be said, that the Sacrament of the Lords Supper was made for man, and not man for it: and therefore man is more excellent then the sacrament. But if the signes of bread and wine be really turned into the bodie and blood of Christ, then is the sacrament infinitely better then man; who in his best estate is onely ioyned to Christ, & made a member of his mysticall bodie: whereas the bread and wine are made very Christ. But the sacrament or outward elements indeede are not better then man: the end beeing alwaies better thē the thing ordained to

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the end. It remaines therefore that Christs presence is not corporall, but spirituall. Againe, in the supper of the Lord, euery beleeuer receiueth whole Christ, God and man, though not the godhead: now by this carnal eating, we receiue not whole Christ, but only a part of his manhood; and therefore in the sacrament there is no carnall eating, and consequently no bodily presence.

Reason VII. The iudgement of the ancient Church. Theodoret saith, *The same Christ, who called his naturall body foode and bread, who also called himselfe a vine, he vouchsafed the visible signes the name of his own body,* not changing nature, *but putting grace to nature,* whereby he meanes consecration. And, *The mysticall signes after sanctification loose not their proper nature. For they* remaine in their first nature, *& keep their first figure & forme: and as before, may be touched and seene: & that which they are made, is vnderstood, beleeued, adored.* Gelasius saith, *Bread and wine passe into the substance of their bodie & blood of Christ, yet so as the* substance or nature of bread and wine ceaseth not. *And they are turned into the diuine substance, yet the bread and wine* remaine still in the property of their nature. Lumbard saith, *If it bee asked what conuersion this is, whether formall, or substantiall,*

Dialog. 1. immutab.

same Dial.

Lib. de duab nat. Christ.

Lib. 4 dist. 11.

ſtantiall, or of another kinde, I am not able to define. And that the Fathers helde not Tranſubſtantiation, I prooue it by ſundry reaſons. Firſt, they vſed in former times * *to burne with fire* that which remained after the adminiſtration of the Lords Supper. Secondly, by the ſacramentall vnion of the bread and wine with the body and blood of Chriſt, they vſed to confirme the perſonall vnion of the manhood of Chriſt with the godhead againſt hereticks: which argument they would not haue vſed, if they had beleeued a popiſh reall preſence. Thirdly, it was a cuſtome in *Conſtantinople*, that if any parts of the Sacrament remained after the adminiſtration thereof was ended, *that young children ſhould be ſent for from the ſchoole to eate them* who neuertheles were barred the Lords table. And this argues plainely that the Church in thoſe daies, tooke the bread after the adminiſtration was ended, for common bread. Againe, it was once an order in the Romane Church, that the wine ſhould bee *conſecrated by dipping into it bread, which had bin conſecrated.* But this order cannot ſtand with the reall preſence, in which the bread is turned both into the bodie and blood. Nicholaus Cabaſilas ſaith, *After he had vſed ſome ſpeech to the people, he erects their mindes, and*

* Heſych. lib. 2. c. 8. in Leuit.

Theodor. dialog. 2.

Lud. l. 4. Niceph. l. 17. cap 25.

Amala. 2. lib. de off. eccleſ. cap. 22. & 25.

Lib. de expoſ. Liturg. cap. 27.

and lifts their thoughts from earth, and saith, Sursum corda, *Let vs lift vp our hearts, let vs* thinke on things aboue, *and not on things that are vpon the earth. They consent & say, that they lift vp their hearts thither where is their treasure, and where Christ sits at the right hand of his father.*

Obiections of Papists.

I. Their first reason is, Ioh. 6. 55. *My flesh is meate indeed, and my blood is drinke indeede:* therefore (say they) Christs body must bee eaten with the mouth, and his blood drunke accordingly. *Answ.* The chapter must bee vnderstood of a spirituall eating of Christ: his bodie is meate indeede but spirituall meate, and his blood spirituall drinke, to bee receiued not by the mouth, but by faith. This is the very point that Christ heere intends to proove, namely, that to beleeue in him, to eate his flesh & to drinke his blood are all one. Againe, this chapter must not be vnderstood of that speciall eating of Christ in the sacrament: for it is said generally, ver. 53. *Except ye eate the flesh of Christ, and drinke his blood, ye haue no life in you:* and if these very words (which are the substance of the chapter) must bee vnderstood of a sacramentall

eating, no man before the comming of Christ was saued: for none did bodily eate or drinke his body or blood; considering it was not then existing in nature, but only was present to the beleeuing heart by faith.

11. Obiect. An other argument is taken from the words of the institution, *This is my bodie. Answ.* These words must not be vnderstood properly, but by a figure: his bodie beeing put for the signe and seale of his body. It is obiected, that when any make their last wills and testaments, they speake as plainely as they can; now in this supper Christ ratifies his last will and testament: and therefore he spake plainely, without any figure. *Answ.* Christ here speaketh plainely, & by a figure also: for it hath bin alwaies the vsuall manner of the Lord in speaking of the sacraments, to giue the name of the thing signified to the signe: as *Gen.* 17.10. circumcision is called *the couenant of God*, and in the next ver. in the way of exposition, *the signe of the couenant*: and *Exod.* 12.11. the paschal lambe is called the Angels passing by, or ouer the houses of the Israelites, whereas indeede it was but a signe therof: and 1. *Cor.* 10.4. *The rocke was Christ*. 1. Cor. 5.7. *The Passouer was Christ*. And the like phrase is to be found in the Institution of the sacrament

concerning the cup, which the Papists themselues confesse to bee figuratiue: when it is said, Luk. 22. *This cup is the new testamẽt in my blood*, that is, a signe, seale, and pledge thereof. Againe, the time when these words were spoken must be considered, and it was before the passion of Christ, whereas yet his body was not crucified, nor his blood shedde: and consequently neither of them could bee receiued in bodily manner, but by faith alone. Againe, Christ was not only the author, but the minister of this sacrament at the time of institution thereof: and if the bread had bin truly turned into his bodie, and the wine into his blood, Christ with his owne hands should haue taken his owne body and blood, and haue giuen it to his disciples, nay, which is more, he should with his owne hands haue taken his owne flesh, and drunken his owne blood, and haue eaten himselfe. For Christ himselfe did eate the bread, and drinke the wine, that hee might with his owne person consecrate his last supper, as hee had consecrated baptisme before. And if these words should bee properly vnderstood, euery man should be a manslaier, in his eating of Christ. Lastly, by meanes of Popish reall presence, it comes to passe, that our bodies should bee nourished by naked qualities without any

any ſubſtance, which in all Philoſophie is falſe and erronious. To helpe this and the like abſurdities, ſome Papiſts make nine wonders in the Sacrament. *The firſt, that Chriſts bodie is in the Euchariſt in as large a quantitie, as he was vpon the croſſe, and is now in heauen, and yet exceedes not the quantity of the bread. The ſecond, that there be accidents without a ſubiect. The third, that bread is turned into the body of Chriſt, and yet it is not the matter of the bodie, nor reſolued to nothing. The fourth, that the body increaſeth not by conſecration of many hoſtes, and is not diminiſhed by often receiuing. The fifth, that the body of Chriſt is vnder many conſecrated hoſtes. The ſixt, that when the hoſte is diuided, the body of Chriſt is not diuided, but vnder euery part therof is whole Chriſt. The ſeauenth, that when the prieſt holdes the hoſte in his hand, the body of Chriſt is not felt by it ſelfe nor ſeene, but the formes of bread and wine. The eight, that when the formes of bread and wine ceaſe, the body and blood of Chriſt ceaſeth alſo to be there. The ninth, that the accidents of bread and wine haue the ſame effects with the bread and wine it ſelfe, which are to nouriſh and fill.* On this manner it ſhall bee eaſie for any man to defend the moſt abſurd opinion that is or can bee, if hee may haue libertie to anſwer the arguments alleadged to

Ioh de Cobis comp. Theolog. l.6.c.14.

the

the contrary by wonders.

To conclude, seeing there is a reall communion in the Sacrament betweene Christ and euery beleeuing heart, our dutie therefore is, to bestow our harts on Christ, indeauouring to loue him, and to reioyce in him, and to long after him abone all things: all our affiance must bee in him, and with him; we beeing now on earth, must haue our conuersation in heauen. And this is the true reall presence, which the ancient Church of God hath commended vnto vs: for in all these liturgies these words were vsed, & are yet extant in the popish Masse, *Lift vp your hearts: wee lift them vp vnto the Lord.* By which words the communicants were admonished to direct their mindes and their faith to Christ sitting at the right hand of God. Thus said Augustine. *If we celebrate the ascension of the Lord with deuotion, let vs ascend with him, and lift vp our hearts.* Againe, *They which are already risen with Christ in faith and hope, are inuited to the great table of heauen, to the table of Angels,* where is the bread.

Serm. de Ascens. 1. Serm. 14. de pasc.

The

The eleauenth point. Of the Sacrifice in the Lords Supper, which the Papists call the Sacrifice of the Masse.

TOuching this point, first I will set down what must bee vnderstood by the name Sacrifice. A sacrifice is taken properly, or improperly. Properly it is a sacred or solemne action, in which man offereth & consecrateth some outward bodily thing vnto God for this ende, to please and honour him thereby. Thus all the Sacrifices of the olde testament, and the oblation of Christ vpon the crosse in the new Testament are sacrifices. Improperly, that is, onely by the way of resemblance, the duties of the morall law are called sacrifices. And in handling this question, I vnderstand a sacrifice both properly and improperly by way of resemblance.

Our consent.

Our consent I propound in two conclusions. *Conclus. 1.* That the supper of the Lord is a sacrifice, and may truly be so called as it hath beene in former ages; and that in three respects.

reſpects. I. Becauſe it is a memoriall of the reall ſacrifice of Chriſt vpon the croſſe, and containes withall a thankſgiuing to God for the ſame, which thankſgiuing is the ſacrifice and *calues of our lips*. Heb. 13. 15. II. Becauſe euery communicant doth there preſent himſelfe body and ſoule; a liuing, holy, and acceptable ſacrifice vnto God. For as in this ſacrament God giues vnto vs Chriſt, with his benefits; ſo wee anſwerably giue vp our ſelues vnto God as ſeruants to walke in the practiſe of all dutifull obedience. III. It is called a ſacrifice in reſpect of that which was ioyned with the ſacrament, namely, the Almes giuen to the poore as a teſtimony of our thankefulnes vnto God. And in this regard alſo, the ancient fathers haue called the ſacrament, *an vnbloody ſacrifice*: and the table, *an altar*: and the miniſters, *prieſts*: and the whole action an *oblation*, not to God, but to the congregation, and not by the prieſt alone, but by the people. A canon of a certaine Councel ſaith, *Wee decree that euery Lords day the oblation of the altar be offered of euery man and woman both for bread and wine.* Concil. Mat. ſcon. 2. c. 4. And *Auguſtine* ſaith, that *women offer a ſacrifice at the altar of the Lord, that it might be offered by the prieſt to God.* Epiſt. 122. And vſually in antiēt writers the cōmunion of the whole body of

the

the congregation is called the sacrifice or oblation.

Conclus. 11. That the very bodie of Christ is offered in the Lords supper. For as we take the bread to be the body of Christ sacramentally by resemblance and no otherwise: so the breaking of bread is sacramentally the sacrificing or offering of Christ vpon the crosse. An thus the fathers haue tearmed the Eucharist an immolation of Christ, because it is a commemoration of his sacrifice vpon the crosse. August. Epist. 23. *Neither doth he lie which saith Christ was offered. For if Sacraments had not the resemblance of things whereof they are sacramẽts, they should in no wise be Sacraments: but from a resemblãce, they often take their names.* Againe, Christ is sacrificed in the last supper, in regard of the faith of the communicants which makes a thing past and done as present. *Augustine* saith. *When we beleeue in Christ he is offred for vs daily.* And, *Christ is then slaine for euery one, when he beleeues that he is slaine for him.* Ambrose saith, [a] *Christ is sacrificed daily in the mindes of beleeuers, as vpon an altar.* Hierome saith, *He is alwaies offered to the beleeuers.*

Li. 2. quest. ver. & Nou. Test.

Ad Rom.

[a] Lib. 3. de virg.

Ad Damas.

11. The difference.

They make the Eucharist to be reall, external, or bodily sacrifice offered vnto God: holding

holding and teaching, that the miniſter is a prieſt properly: and that in this ſacrament hee offers Chriſts bodie and blood to God the father really and properly vnder the formes of bread and wine. We acknowledge no reall, outward, or bodily ſacrifice for the remiſſion of ſinnes, but onely Chriſts oblation on the croſſe once offered. Here is the maine differehce betweene vs touching this point, and it is of that waight and moment, that they ſtiffely maintaining their opinion [as they doe] can be no Church of God. For this point raſeth the foundation to the very bottome. And that it may the better appeare that wee auouch the truth: firſt I will confirme our doctrine by ſcripture, and ſecondly confute the reaſons which they bring for themſelues.

111. Our reaſons.

Reaſon I. *Heb.9.v.15.* and *26.* and chap. 10. v. 10. The holy Ghoſt ſaith, Chriſt offered himſelfe but once. Therefore not often: and thus there came to be no reall or bodily offering of his body and blood in the ſacrament of his ſupper: the text is plaine. The Papiſts anſwer thus: The ſacrifice of Chriſt (ſay they) is one for ſubſtance, yet in regard of the manner of offering it is either bloody or vnbloody, and the holy Ghoſt ſpeakes onely

onely of the bloody sacrifice of Christ: which was indeede offered but once. *Answ.* But the author of this Epistle takes it for granted, that the sacrifice of Christ is onely one, and that bloody sacrifice. For he saith, *Heb.9.v.25. Christ did not offer himselfe often, as the high priests did:* and v.26. *For then hee must haue often suffered since the foundation of the world: but now in the ende he hath appeared once to put away sinne by the sacrifice of himselfe.* And v.22. without shedding of blood *is no remission of sinnes.* By these words it is plaine, that the Scripture neuer knew the twofolde manner of sacrificing Christ. And euery distinctiō in Diuinity not founded in the written word, is but a forgery of mans brain. And if this distinctiō be good, how shall the reasō of the Apostle stand? He did not offer himselfe but once, because he suffered but once.

Reason II. The Romish Church holdes that the sacrifice of the Lords Supper is all one for substance, with the sacrifice which he offered on the crosse: if that bee so, then the sacrifice in the Eucharist must either bee a continuance of that sacrifice which was begun on the crosse, or else an alteration or repetition of it. Now let them choose of these twaine which they will: if they say it is a continuance of the sacrifice on the crosse, Christ beeing

beeing but the beginner and the priest the finisher thereof, they make it imperfect: for to continue a thing till it be accomplished, is to bring perfection vnto it: but Christs sacrifice on the crosse was then fully perfected, as by his own testimony appeares, whē he said, *consummatum est*, *it is finished*. Againe, if they say, it is a repetition of Christs sacrifice, thus also they make it imperfect, for that is the reason, which the holy Ghost vseth to prooue that the sacrifices of the old testamēt were imperfect, because they were repeated.

Reason III. A reall and outward sacrifice in a sacrament, is against the nature of a sacrament, and especially the supper of the Lord; for one end thereof is to keepe in memorie the sacrifice of Christ. Now euery remembrance must be of a thing absent, past and done: and if Christ bee daily and really sacrificed, the sacrifice is no fit memoriall of his sacrifice. Againe the principall end for which the sacrament was ordained, is that God might giue and we receiue Christ with his benefits: and therefore to giue and take, to eate and drinke, are heere the principall actions. Now in a reall sacrifice God doth not giue Christ and the priest receiue him of God; but contrariwise hee giues and offers Christ vnto God, and God receiues

ſome thing of vs. To helpe the matter they ſay, that this ſacrifice ſerues not properly to make any ſatisfaction to God, but rather to apply vnto vs the ſatisfaction of Chriſt being alreadie made. But this anſwer ſtill maketh againſt the nature of a ſacrament, in which God giues Chriſt vnto vs: whereas in a ſacrifice God receiues from man, and man giues ſomething to God: a ſacrifice therefore is no fit meanes to apply any thing vnto vs, that is giuen of God.

Reaſon IV. *Heb.* 7. 24, 25. The Holy Ghoſt makes a difference betweene Chriſt the high prieſt of the new teſtament, and all Leuiticall prieſts in this, that they were many, one ſucceeding another: but he is onely one, hauing an eternall prieſthood, which cannot paſſe from him to another. Now if this difference be good, then Chriſt alone in his owne very perſon muſt bee the prieſt of the new teſtament, and no other with, or, vnder him; otherwiſe in the new teſtament there ſhould be more prieſts in number then in the old. If they ſay, that the whole action remaines in the perſon of Chriſt, and that the prieſt is but an inſtrument vnder him (as they ſay) I ſay againe it is falſe: becauſe the whole oblation is acted or done by the prieſt himſelfe: and hee which doth all, is more

more then a bare instrument.

Reason V. If the priest doe offer to God Christs reall bodie and blood for the pardon of our sinnes, then man is become a mediatour betweene God and Christ. Now the Church of Rome saith, that the priest in his Masse is a priest properly, and his sacrifice a reall sacrifice differing onely in the manner of offering from the sacrifice of Christ vpon the crosse: and in the very Canon of the masse they insinuate thus much, when they request *God to accept their gifts and offerings*, namely Christ himselfe offered, as he did the sacrifices of *Abel* and *Noe*. Now it is absurd, to thinke that any creature should be a mediatour betweene Christ and God. Therefore Christ cannot possibly be offered by any creature vnto God.

Reason VI. The iudgement of the ancient Church. A certaine Councell holde at Toledo in Spaine reproueth the Ministers that they offered sacrifice often the same day, without the holy communion. The words of the Canon are these; *Relation is made vnto vs that certen priests doe not so many times receiue the grace of the holy communion, as they offer sacrifices in one day: but in one day, if they offer many sacrifices to God, in all the oblations, they suspend* themselues from the com- Tole. Con. cil. 12 c. 5.

munion——. Here mark, that the ſacrifices in ancient maſſes were nothing elſe but formes of diuine ſeruice: becauſe none did communicate, no not the prieſt himſelfe. And in an other councell, the *name* of the Maſſe is put onely for a forme of prayer. *It hath pleaſed vs, that praiers, ſupplications, Maſſes, which ſhall be allowed in the Councel——be vſed.* And in this ſenſe it is taken when ſpeech is vſed of the making or compounding of Maſſes: for the ſacrifice propitiatorie of the body & blood of Chriſt admits no compaſsion. Abbat Paſchaſius ſaith, *Becauſe wee ſinne daily Chriſt is ſacrificed for vs* myſtically, *and his paſſion is giuen in myſterie.* Theſe his words are againſt the reall ſacrifice: but yet hee expounds himſelfe more plainely, cap. 10. *The blood is drunke* in myſterie ſpirituall: and, *it is all* ſpirituall *which wee eate*, and cap. 10. *The prieſt——, diſtributes to euery one not as much as the outward ſight giueth, but as much as* faith receiueth. c. 13. *The* full *ſimilitude is outwardly, & the immaculate fleſh of the lambe is* faith inwardly——, *that the truth be not wanting to the ſacrament, & it be not ridiculous to Pagans that we drinke the blood of a killed man.* cap. 6. *One eates the fleſh of Chriſt ſpiritually & drinks his blood, another ſeemes to receiue not ſo much as a morſell of bread from the hand of a prieſt*, his reaſon

Mileve. c. 12.

Concil. Tolet. 5. c. 12. & cap Iacob. de conſecr. dip. 1.

Lib. de corp. & ſan. dom. cap. 9.

reason is, because they come vnprepared. Now then considering in all these places he makes no receiuing but spirituall, neither doth hee make any sacrifice but spirituall.

IV. Obiections of Papists.

I. *Gen.* 14. vers. 18. When *Abraham* was comming from the slaughter of the Kings, Melchizedeck mette him, and brought forth bread and wine: and hee was a priest of the most high God. Now this bread and wine (say they) he brought forth to offer for a sacrifice: because it is said he was a priest of the most high God: & they reason thus: Christ was a priest after the order of Melchizedeck: therefore as Melchizedecke offered bread and wine, so Christ vnder the formes of bread and wine offers himselfe in sacrifice vnto God. *Ans.* Melchizedeck was no type of Christ in regard of the act of sacrificing, but in regard of his person, and things pertaining thereto, which all are fully expounded. *Heb.* 7. the summe whereof is this. I Melchizedeck was both King and priest: so was Christ. II. Hee was a prince of peace and righteousnes; so was Christ. III. Hee had neither father nor mother: because

the Scripture in setting downe his historie makes no mention either of beginning or ending of his daies: and so Christ had neither father nor mother: no father, as he was man: no mother, as he was God. IV. *Melchizedeck* being greater then *Abraham* blessed him, and Christ by vertue of his priesthood blesseth, that is, iustifieth and sanctifieth al those that be of the faith of *Abraham*. In these things onely stands the resemblance, and not in the offering of bread and wine. Againe, the end of bringing forth the bread and wine, was not to make a sacrifice, but to refresh *Abraham* & his seruants, that came from the slaughter of the Kings. And he is called heere a priest of the most high God, not in regard of any sacrifice; but in consideration of his blessing of *Abraham*, as the order of the words teacheth, *And he was the priest of the most high God, and therfore he blessed him.* Thirdly, though it were granted, that hee brought forth bread and wine to offer in sacrifice, yet will it not follow, that in the sacrament Christ himselfe is to be offred vnto God, vnder the naked formes of bread and wine. *Melchizedecks* bread and wine were absurd types of no-bread and no-wine, or of formes of bread and wine in the Sacrament.

11. Obiect.

11. Obiection. The Paschall lambe was both a sacrifice and a sacrament: now the Eucharist comes in roome thereof. *Ans.* The paschall lambe was a sacrament, but no sacrifice. Indeede Christ saith to his disciples, *Goe and prepare a place to sacrifice the Passeouer in,* Mark.14.12. but the words *to offer,* or *to sacrifice,* do often signifie no more but *to kill.* As when *Iacob* and *Laban* made a couenant; it is said, *Iacob sacrificed beasts, and called his brethren to eate bread,* Gen.31.54. which words must not be vnderstood of killing for sacrifice, but of killing for a feast: because hee could not in a good conscience inuite them to his sacrifice, that were out of the couenant, beeing (as they were) of another religion: secondly, it may be called a sacrifice, because it was killed after the manner of a sacrifice. Thirdly, when *Saul* sought his fathers asses, and asked for the Seer, a maide biddes him goe vp in hast: for (saith shee) *there is an offering of the people this day in the high place.* 1.Sam.9.12. where the feast that was kept in Rama, is called a sacrifice; in all likelihood because at the beginning thereof, the priest offered a sacrifice to God: and so the Passeouer may bee called a sacrifice, because sacrifices were offered within the compasse of the appointed feast or solemni- Deut.16.8.

tie of the passeouer: and yet the thing it selfe was no more a sacrifice then the feast in Ramah was. Againe, if it were granted that the Passeouer was both, it will not make much against vs: for the supper of the Lord succeedes the Passeouer onely in regard of the maine end thereof, which is the increase of our communion with Christ.

III. Obiect. *Malac.* 1.11. The Prophet foretelleth of a cleane sacrifice that shall be in the new testament: and that (say they) is the sacrifice of the Masse. *Answ.* This place must bee vnderstood of a spirituall sacrifice, as we shall plainly perceiue if we compare it with 1. *Tim.* 2.8. where the meaning of the Prophet is fitly expounded. *I will* (saith *Paul*) *that men pray in all places, lifting vp pure hands, without wrath or doubting.* And this is the cleane sacrifice of the Gentiles. Thus *Iustin* Martyr saith, *That supplication and thanksgiuing are the* onely *perfect sacrifices pleasing God, and that Christians haue learned to* offer them alone. And *Tertullian* saith, *We sacrifice for the health of the Emperour — : as God hath commanded with pure prayer.* And *Ireneus* saith that this cleane offering to be offered in euery place, is the prayers of the Saints.

Dial. cum Triph.

Ad Scapulam.

Obiect. IV. Heb. 13.10. *We haue an altar whereof they may not eate, which serue in the taber-*

tabernacle. Now (ſay they) if we haue an altar then we muſt needs haue a prieſt, and alſo a reall ſacrifice. *Anſ.* Here is meant not a bodily but a ſpirituall altar; becauſe the altar is oppoſed to the materiall Tabernacle: and what is meant thereby is expreſſed in the next verſe, in which hee prooues that we haue an altar. *The bodies of the beaſts, whoſe blood was brought into the holy place by the high prieſt for ſinne, were burnt without the campe: ſo Chriſt Ieſus, that hee might ſanctifie the people with his owne blood, ſuffered without the gate.* Now lay the reaſons or proofe to the thing that is prooued, and wee muſt needes vnderſtand Chriſt himſelfe, who was both the altar, the prieſt, and the ſacrifice.

Obiect. V. Laſtly, they ſay, where alteration is both of law and couenant, there muſt needes bee a new prieſt and a new ſacrifice. But in the new teſtament there is alteration both of law and couenant: and therefore there is both new prieſt, and new ſacrifice. *Anſ.* All may be granted: in the new teſtament, there is both new prieſt and ſacrifice: yet not any popiſh prieſt, but onely Chriſt himſelfe both God & man. The ſacrifice alſo is Chriſt as he is man: & the altar, Chriſt as he is God, who in the new teſtament offered himſelfe a ſacrifice to his Father for the ſins

of

of the world. For though he were the lambe of God slaine from the beginning of the world, in regard of the purpose of God, in regard of the value of his merit, and in regard of faith which maketh things to come as present, yet was hee not actually offered till the fulnesse of time came; and once offering of himselfe, hee remaineth a priest for euer, and all other priests beside him, are superfluous: his one offering once offered, beeing al-sufficient.

The twelfth point: Of fasting.

Our consent.

OVr consent may be set downe in three conclusions. I. We doe not condemne fasting, but maintaine three sorts thereof: to wit, a morall, ciuill, and a religious fast. The first beeing morall, is a practise of sobrietie or temperance, when as in the vse of meates and drinkes, the appetite is restrained, that it doe not exceed moderation. And this must be vsed of all Christians in the whole course of their liues. The second beeing ciuill, is when vpon some particular and politicke consider-

consideration, men abstaine from certaine meates: as in this our comun-wealth the Law inioynes vs to abstaine from fleshmeat at certaine seasons of the yeare, for these speciall endes; to preserue the breed of cattell, and to maintaine the calling of the fisherman. The third, namely, a religious fast, is when the duties of religion, as the exercise of prayer and humiliation are practised in fasting. And I doe now specially intreate of this kinde.

Conclus. 11. We ioyne with them in the allowance of the principall and right endes of a religious fast, and they are three. The first is, that thereby the minde may become attentiue in meditation of the duties of godlinesse to be performed. The second is, that the rebellion of the flesh may bee subdued: for the flesh pampered becomes an instrument of licentiousnesse. The third, and (as I take it) the chiefe end of a religious fast is, to professe our guiltines, and to testifie our humiliation before God for our sinnes: and for this end in the feast of Niniue, the very beast was made to abstaine.

Conclus. 111. We yeeld vnto them, that fasting is an helpe and furtherance to the worship of God: yea and a good worke also if it bee vsed in a good manner. For though

fasting

fasting in it selfe being a thing indifferent, as eating and drinking are: is not to be tearmed a good worke, yet beeing applied, and considered in relation to the right endes before spoken of, and practised accordingly: it is a worke allowed of God, and highly to be esteemed of all the seruants and people of God.

The dissent or difference.

Our dissent from the Church of Rome in the doctrine of fasting stands in three things. 1. They appoint and prescribe set times of fasting, as necessarie to be kept: but wee holde and teach that to prescribe the time of a religious fast, is in the libertie of the Church and the gouernours thereof as speciall occasion shall be offered. When the disciples of *Iohn* asked Christ, why they and the Phatises fast often, but his disciples fasted not, he answered: *Can the children of the marriage chamber mourne as long as the bridegroome is with thē: but the daies wil come when the bridegroome shall be taken away from them, and* then shall they fast, *Mat.* 9. 15. where he giues them to vnderstand, that they must fast, as occasions of mourning are offered. Where also I gather, that a set time of fasting

sting is no more to bee enioyned then a set time of mourning. It was the opinion of *Augustine*, that *neither Christ nor his Apostles appointed any time of fasting*. And Tertullian saith, *that they of his time fasted of their owne accords freely without law or commãdement, as occasions and time serued*. And Eusebius saith, that *Montanus was the first that made lawes of fasting*. It is obiected, that there is a set time of fasting prescribed, *Leuit. 16. 29. Ans.* This set and prescribed fast was commanded of God as a part of a legall worshippe which had his ende in the death of Christ: therfore it doth not iustifie a set time of fasting in the new testament, where God hath left man to his owne liberty, without giuing the like commandement. It is againe alleadged, that *Zacharie*, 7. 5. there were set times appointed for the celebration of religious fasts vnto the Lord, the fifth and the seauenth moneths. *Ans.* They were appointed vpon occasion of the present afflictions of the Church in Babylon, and they ceased vpon their deliuerance. The like vpon like occasion may wee appoint. It is further obiected, that some Churches of the Protestants obserue set times of fasting. *Answer.* In some Churches there bee set daies and times of fasting, not vpon necessitie,

Epist. 86. Cor tra. Psychichos Hist. l. 5. c. 17.

neceſsity, or for conſcience, or religions ſake, but for politicke or ciuill regards wheras in the Romiſh Church it is held a mortall ſin, to defer the ſet time of faſting till the next day following.

Secondly, we diſſent from the Church of Rome touching the manner of keeping a faſt. For the beſt learned among them allow the drinking of wine, water, electuaries, and that [a] often within the compaſſe of their appointed faſt: yea they allow the eating of one meale on a faſting day at noon-tide, and vpon a reaſonable cauſe, one houre before: the time of faſting not yet ended. But this practiſe indeede is abſurd and contrarie to the practiſe of the old teſtament: yea it doth fruſtrate the end of faſting. For the bodily abſtinence is an outward meanes and ſigne whereby we acknowledge our guiltines and vnworthines of any of the bleſsings of God. Again, they preſcribe a difference of meats, as whit-meate onely to bee vſed on their faſting daies, and that of neceſsity & for conſcience ſake in moſt caſes. But we holde this diſtinction of meates both to be fooliſh and wicked. Fooliſh: becauſe in ſuch meates as they preſcribe, there is as much filling and delight, as in any other meates: as namely in fiſh, fruits, wine, &c. which they permit. And it

Mola. tract. 3. c. 11.

[a] Nauar. c. 22. num. 27

Iud. 20. 26. 2. Sam. 1. 12.

it is against the ende of a religious fast to vse any refreshing at all; so farre as necessity of health and comelines will permit. Thus the Church in times past vsed to abstaine, not onely from meate and drinke, but from all delights whatsoeuer, euen from soft apparell and sweet ointments. *Ioel.2.15.--- Sanctifie a fast---: let the* bridegroome goe forth of his chamber *and the bride out of her bride-chamber.* Daniel,10.3. *I eate no* pleasant *bread, neither came* flesh nor wine *within my mouth, neither did I* annoint *my selfe at all till three weeke of daies were fulfilled.* 1.Cor.7.5. *Defraude not one another,* except *it be with consent for a time, that ye may giue your selues to* fasting *& praier.*

Againe, wee holde this practise to be wicked, because it taketh away the libertie of Christians: by which, *vnto the pure all things are pure.* And the Apostle, *Gal.5.* biddes vs to *stand fast in this libertie,* which the Church of Rome would thus abolish. For the better vnderstanding of this, let vs consider how the Lord himselfe hath from the beginning kept in his owne hands as a master in his owne house, the disposition of his creatures for the vse of man, that he might depend on him and his word for temporall blessings. In the first age, hee appointed vnto him for meate euery hearb of the earth bearing seed,

and

and euery tree wherein there is the fruit of a tree bearing seed, *Gen.* 1. 18. And as for flesh, where God gaue vnto him liberty to eate or not to eate, wee holde vncertaine. After the flood the Lord renewed his grant of the vse of the creatures, and gaue his people libertie to eate the flesh of liuing creatures: yet so as he made some things vncleane: and forbad the eating of them: among the rest, the eating of blood. But since the comming of Christ he hath inlarged his word, and giuen libertie to all both Iewes and Gentiles, to eate of all kindes of flesh. This word of his we rest vpon; holding it a doctrine of diuels, for men to command an abstinence from meates for conscience sake; which the Lord himselfe hath created to bee receiued with thanksgiuing. *Socrates* a Christian historiographer saith, *that the Apostles left it free to euery one to vse what kinde of meate they would on fasting daies, and other times,* Spiridion *in lent dressed swines flesh, & set before a stranger, eating himselfe and bidding the stranger also to eate: who refusing and professing himselfe to be a Christian, therefore (saith he) the rather must thou doe it: for to the pure all things are pure, as the Word of God teacheth vs.*

Act. 10. 13. 1. Tim. 4.

Trip. hist lib. 9. c. 38.

Hist. trip. l. 1. c. 10.

But they obiect. *Ier.* 35. where *Ionadab* commaunded the Rechabites to abstaine from

from wine: which commandement they obeyed, and are commended for doing well in obeying of it: therefore (say they) some kinde of meates may lawfully be forbidden. *Answ. Jonadab* gaue this commandement not in way of religion, or merit, but for other wise and politicke regards. For he inioyned his posterity not to drinke wine, not to build houses, not to sow seede, or plant vineyards, or to haue any possession: but to liue in tents to the end they might bee prepared to beare the calamities, that should befall them in time to come. But the Popish abstinence from certaine meates, hath respect to conscience and religion; and therefore is of another kinde, and can haue no warrant thence.

11. Obiect. Dan. 10.3. *Daniel* beeing in heauines for three weekes of daies, abstained from flesh: and his example is our warrant. *Answ.* It was the manner of holy men in ancient times, when they fasted many daies together of their owne accordes freely to abstaine from sundrie things, and thus *Daniel* abstained from flesh. But the Popish abstinence from flesh is not free, but stands by commandement, and the omitting of it, is mortall sinne. Againe, if they will follow *Daniel* in abstaining from flesh, why doe they

not also abstaine from all pleasant bread and wine; yea from ointments: and why will they eate any thing in the time of their fast; whereas they cannot shew that *Daniel* ate any thing at all till euening. And *Melanus* hath noted that our ancestours abstained from wine and dainties, and that some of them ate nothing for two or three daies together.

Tract. 36. in conci. 8.

Thirdly, they alleadge the diet of *Iohn* Baptist, whose meate was locusts and wilde hony: and of *Timothy*, who abstained from wine. *Answ.* Their kinde of diet, and that abstinence which they vsed, was onely for temperance sake; not for conscience, or, to merit any thing thereby: let them prooue the contrarie if they can.

Thirdly and lastly, wee dissent from them touching certaine endes of fasting. For they make abstinence it selfe in a person fittely prepared, to bee a part of the worshippe of God: but we take it to be a thing indifferent in it selfe, and therefore no part of Gods worship: and yet withall, being well vsed, we esteeme it as a proppe or furtherance of the worshippe, in that we are made the fitter by it to worshippe God. And hereupon some of the more learned sort of them say, Not the worke of fasting done, but the deuo-

Mark. 7. 8.

tion

tion of the worker, is to be reputed the seruice of God. Again, they say, that fasting in, or, with deuotion, is a worke of satisfaction to Gods iustice for the temporall punishment of our sinnes. Wherein we take it they doe blasphemously derogate from Christ our Sauiour, who is the whole & perfect satisfaction for sinne, both in respect of fault and punishment. Here they alleadge the example of the Nineuites, and Achabs fasting, whereby they turned away the iudgements of God denounced against them by his Prophets. We answer, that Gods wrath was appeased towards the Nineuites not by their fasting, but by faith, laying holde on Gods mercy in Christ, and thereby staying his iudgement. Their fasting was onely a signe of their repentance: their repentance a fruit and signe of their faith, whereby they beleeued the preaching of *Ionas*. As for *Ahabs* humiliation it is nothing to the purpose: for it was in hypocrisie: if they get any thing therby, let them take it to themselues. To conclude, we for our parts doe not condemne this exercise of fasting, but the abuse of it: and it were to bee wished, that fasting were more vsed of all Christians in all places; considering the Lord doth daily giue vs new & special occasiõs of publike & priuate fasting. Mat. 12. 41.

The thirteenth point: Of the ſtate of perfection.

Our Conſent.

OVr conſent I will ſet down in two concluſions. I. All true beleeuers haue a ſtate of true perfection in this life. *Math.* 5. 48. *Be you perfect as your father in heauen is perfect*, Gen. 6. 9. *Noah was a iuſt and perfect man in his time, & walked with God.* Gen. 17. 1 *Walke before mee and be perfect.* And ſundrie Kings of *Iuda* are ſaid to walk vprightly before God with a perfect heart, as *Dauid*, *Ioſias*, *Hezekias*, &c. And *Paul* accounteth himſelfe with the reſt of the faithfull to be perfect, ſaying. *Let vs all that be perfect, bee thus minded.* Phil. 3. 15. Now this perfection hath two parts. The firſt is, the imputation of Chriſts perfect obedience, which is the ground and fountaine of all our perfection whatſoeuer. *Heb.* 10. 14. *By one offering*, that is, by his obedience in his death and paſsion, *hath he conſecrated*, or made perfect, *for euer them that beleeue.* The ſecond part of Chriſtian perfection, is ſyncerity, or, vprightneſſe, ſtan-

standing in two things. The first is, to acknowledge our imperfection and vnworthinesse in respect of our selues: and hereupon, though *Paul* had said, he was perfect, yet he addeth further that hee did account of himselfe, not as though hee had attained to perfection; but did forget the good things behinde, and indeauoured himselfe to that which was before. Here therefore it must be remembred, that the perfection whereof I speak, may stand with sundry wants and imperfections. It is said of Asa, that his *heart was perfect with God all his daies*, and yet *hee pulled not downe the high places*, and being diseased in his feet *he put his trust in the Phisitians and not in the Lord*. Secondly, this vprightnesse stands in a constant purpose, endeauour, and care to keepe not some few, but all and euery commandement of the law of God, as *Dauid* saith, Psal. 119. 6. *Then should I not be confounded, when I haue respect to* all thy commandements. And this indeanour is a fruit of perfection, in that it proceedes from a man regenerate. For, as all men through *Adams* fall. haue in them by nature the seedes of al sinne; none excepted, no not the sinne against the holy Ghost: so by grace of regeneration through Christ, all the faithfull haue in them likewise

Phil. 3. 13. and 15.

2. Chr. 15. 17. and 16. 12.

the seedes of all vertues needfull to saluation: and hereupon they both can and doe indeauour to yeelde perfect obedience vnto God, according to the whole law. And they may be tearmed perfect, as a child is called a perfect man; though it want perfection of age and stature and reason, yet hath it perfection of parts: because it hath all and euery part and faculty both of body and soule that is required to a perfect man.

Conclus. 11. There be certaine workes of supererogation: that is, such works as are not onely answerable to the law, and thereupon deserue life euerlasting: but goe beyond the law, and merit more then the law by it selfe can make any man to merit. But where may we finde these works? not in the person of any meere man, or angel, nor in all men and angels, but onely in the person of Christ God and man, whose workes are not onely answerable to the perfection of the law, but goe farre beyond the same. For first the obedience of his life considered alone by it selfe, was answerable euen to the rigour of the law: and therefore the sufferings of his death and passion, were more then the lawe could require at his hand: considering it requireth no punishment of him, that is a doer of all things contained therin. Secondly, the very

very rigour of the law requireth obedience onely of them that are meere men: but the obedience of Chriſt was the obedience of a perſon that was both God and man. Thirdly, the law requires perſonall obedience, that is, that euery man fulfill the law for himſelfe, and it ſpeakes of no more. Now the obedience which Chriſt performed, was not for himſelfe alone, but it ſerueth alſo for all the elect: and conſidering it was the obedience of God (as *Paul* ſignified when hee ſaid, feede the Church of God, which *he purchaſed with his blood*) it was ſufficient for many thouſand worlds: and by reaſon the law requireth no obedience of him that is God: this obedience therefore may truely be tearmed a worke of ſupererogation. This one we acknowledge, and beſide this we dare acknowledge none. And thus farre wee agree with the Church of Rome, in the doctrine of the eſtate of perfection; and further wee dare not goe.

The difference.

The Papiſts hold (as the writings of the learned among them teach) that a man beeing in the ſtate of grace, may not only keepe all the commaundements of the law, and

thereby deſerue his owne ſaluation; but alſo goe beyond the law, and doe workes of ſupererogation which the law requireth not: as to performe the vow of ſingle life, and the vow of regular obedience, &c. And by this meanes (they ſay) men deſerue a greater degree of glory then the law can affoard. Of perfection they make two kinds: one they call *neceſſary perfection*, which is the fulfilling of the law in euery commandement, whereby eternall life is deſerued. The ſecond, is *profitable perfection*, when men doe not onely ſuch things as the law requires, but ouer and beſides, they make certaine vowes, and performe certaine other duties which the law inioynes not: for the doing wherof they ſhall be rewarded with a greater meaſure of glory, then the law deſigneth. This they make plaine by compariſon: Two ſouldiours fight in the field vnder one and the ſame captaine: the one onely keepes his ſtanding, and thereby deſerues his pay: the other in keeping of his place, doth alſo win the enemies ſtandard; or do ſome other notable exploit: now this man beſides his pay deſerues ſome greater reward. And thus (ſay they) it is with all true Catholikes in the ſtate of grace: they that keepe the law ſhall haue life eternall: but they that doe more then the law,

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as workes of ſupererogation ſhall bee crowned with greater glorie. This is their doctrine. But we on the contrary teach, that albeit we are to ſtriue to a perfection, as much as wee can, yet no man can fulfill the lawe of God in this life, much leſſe the workes of ſupererogation: for the confirmation whereof, theſe reaſons may be vſed: I. In the morall law, two things are commanded. Firſt, the loue of God and man. Secondly, the maner of this loue: now the manner of louing God, is to loue him with all our heart and ſtrength. Luk. 10. 27. *Thou ſhalt loue the Lord thy God with all thy heart, and with al thy ſoule, & with all thy ſtrength, & with all thy thought, &c.* As Bernard ſaid, *The meaſure of louing God, is to loue him without meaſure*, and that is to loue him with the greateſt perfection of loue that can befall a creature. Hence it followes that in louing God, no man can poſsibly doe more then the law requireth: and therfore the performance of all vowes whatſoeuer, and all like duties, comes ſhort of the intention or ſcope of the law.

II. Reaſon. The compaſſe of the lawe is large, and comprehendeth in it more then the minde of man can at the firſt conceiue: for euery commandement hath two parts, the negatiue and the affirmatiue. In the negatiue

negatiue is forbidden not onely the capitall ſinne named, as murther, theft, adultery, &c. but all ſinnes of the ſame kinde, with all occaſions and prouocations thereto. And in the affirmatiue is commanded not onely the contrarie vertues, as the loue of God, and the loue of our neighbours honour, life, chaſtitie, goods, good name, but the vſe of all helpes and meanes, whereby the ſaid vertues may be preſerued: furthered, and practiſed. Thus hath our Sauiour Chriſt himſelfe expounded the law, *Math.* chap. 5. & 6. vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the liſt of ſome morall commandement. And that the Papiſts making their workes of ſupererogation meanes to further the loue of God and man, muſt needes bring them vnder the compaſſe of the law. Vnder which, if they bee, they cannot poſsibly goe beyond the ſame.

Reaſon III. Luk. 17. 10. *When wee haue done all thoſe things that are commanded vs, we are vnprofitable ſeruants, wee haue done that which was our duty to doe.* The Papiſts anſwer that we are vnprofitable to God, but not to our ſelues: but this ſhift of theirs is beſide the very intent of the place. For a ſeruant in doing his duty is vnprofitable euen to himſelfe,

ſelfe,& doth not ſo much as deſerue thankes at his maſters hand,as Chriſt ſaith,v.9.*Doth he thanke that ſeruant?*Secondly they anſwer, that wee are vnprofitable ſeruants in doing things commanded:yet when we doe things preſcribed in the way of counſell, wee may profit our ſelues,and merit thereby: but this anſwer doth not ſtand with reaſon. For things commanded, in that they are commanded, are more excellent then things left to our libertie:becauſe the wil and commandement of God, giues excellencie and goodneſſe vnto them. Againe, counſells are thought to be harder then the commandements of the law:and if men cannot profite themſelues by obedience of moral precepts, which are more eaſie: much leſſe ſhall they bee able to profite themſelues by counſells which are of greater difficultie.

Reaſon IV. *If* it bee not in the abilitie and power of man to keepe the lawe, then much leſſe is hee able to doe any worke,that is beyond and aboue all that the law requireth:but no man is able to fulfill the law,and therefore no man is able to ſupererogate. Here the Papiſts deny the propoſition: for (ſay they)though we keepe not the law,yet we may do things of counſell aboue the law, and thereby merit. But by their leaues,they

ſpeake

speake absurdly: for in common reason, if a man faile in the lesse, hee cannot but faile in the greater. Now (as I haue said) in popish doctrine, it is easier to obey the morall law then to performe the counsells of perfectiō.

Obiections of Paipsts.

I. *Isa.* 56. 4. The Lord saith, *vnto the Eunuches that keep his sabbath, & chose the thing that pleaseth him, will he giue a place & a name better then the sonnes and daughters.* Now (say they) an Eunuch is one that liues a single life, and keepes the vow of chastity, & hereupon he is said to deserue a greater measure of glorie. *Answ.* If the words be well considered, they prooue nothing lesse: for honour is promised to Eunuches, not because they make and performe the vow of single life, but because (as the text saith) they obserue the Lords sabbath, and choose the thing that pleaseth God, and keepe his couenant, which is to beleeue the word of God and to obey the commandements of the morall law,

Obiect. II. *Mark.* 10. 12. Christ saith, *There are some which haue made themselues chaste for the kingdome of heauen*: therfore the vow of single life is warrantable, and is a worke

worke of ſpeciall glorie in heauen. *Anſw.* The meaning of the text is, that ſome hauing receiued the gift of continencie, doe willingly content themſelues with ſingle eſtate, that they may with more libertie without diſtraction further the good eſtate of the Church of God, or, the kingdome of grace in themſelues and others. This is all that can be gathered out of this place; hence therefore cannot be gathered the merit of euerlaſting glorie by ſingle life.

Obiect. 111. Mat. 9. 21. Chriſt ſaith to the young man, *If thou wilt be perfect goe ſell that thou haſt & giue to the poore, & thou ſhalt haue treaſure in heauen.* Therefore ſay they, a man by forſaking all may merit not onely heauen, but alſo treaſure there, that is, an exceeding meaſure of glory. *Anſ.* This young man beeing in likelihood, a moſt ſtrict Phariſe, thought to merit eternall life by the works of the law, as his firſt queſtion importeth, *Good maſter, what ſhall I doe to be ſaued?* and therefore Chriſt goeth about to diſcouer vnto him the ſecret corruption of his heart. And heereupon the words alleadged are a commaundement of triall not common to all, but ſpeciall to him. The like commandement gaue the Lord to *Abraham*, ſaying, *Abraham, take thine*

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onely ſonne Iſaac, and offer him vpon the mountaine which I ſhall ſhew thee, Gen. 12.2.

IV. Obiect. 1.Cor.7.8. *Paul* ſaith, *It is good for all to be ſingle as he was*: and v.38. he ſaith: *it is better for virgins not to marry*: and *this he ſpeakes by permiſſion not by commandement*, v.26. *Anſ.* Here ſingle life is not preferred ſimply, but only in reſpect of the preſent neceſsitie, becauſe the Church was then vnder perſecution: and becauſe ſuch as liue a ſingle life, are freed from the cares and diſtractions of the world.

V. Obiect. 1.*Cor.*9.15,17,18. *Paul* preached the Goſpel freely, and that was more then he was bound to doe: and for ſo doing hee had a reward. *Anſw.* It was generally in *Pauls* liberty to preach the Goſpel freely, or not to doe it: but in Corinth vpon ſpeciall circumſtances, hee was bound in conſcience to preach it freely as he did; by reaſon of the falſe teachers, who would otherwiſe haue taken occaſion to diſgrace his miniſtery, and haue hindred the glorie of God. Now it was *Pauls* dutie by all means to preuent the hindrances of the Goſpell, & the glory of God: and if he had not ſo done: *hee had abuſed* his libertie, verſ.18. Therefore he did no more in that caſe then the law it ſelfe required. For an action indifferent, or an action in our liberty,

bertie, ceaſeth to bee in our libertie and becomes morall, in the caſe of offence. What is more free and indifferent then to eate fleſh, yet in the caſe of offence *Paul* ſaid *hee would not eat fleſh as long as the world ſtood*, 1. *Cor.* 8. 13

The fourteenth point. Of the worſhipping of Saints, ſpecially of invocation.

Our conſent.

Concluſion. 1. The true Saints of God, as Prophets, Apoſtles, and Martyrs, and ſuch like, are to be worſhipped and honoured, and that three waies: I. by keeping a memory of them in godly manner. Thus the Virgin *Marie* as a propheteſſe foretelleth that *all nations ſhall call her bleſſed*. Luk. 1. 48. When a certaine woman poured a boxe of oyntment on the head of Chriſt, hee ſaith, this fact ſhall be ſpoken in remembrance of her, whereſoeuer that Goſpel ſhall bee preached throughout the world, *Mar.* 14. 9. This dutie alſo was practiſed by *Dauid* toward *Moſes, Aaron, Phineas*, and the reſt that are commended, *Pſal.* 105. and 106. and by the author of the epiſtle to the Ebrewes, vpon the Patriarkes

Patriarkes and Prophets, and many others that excelled in faith in the times of the olde and new testament. II. They are to be honored by giuing of thanks to God for them, and the benefits that God vouchsafed by them vnto his Church. Thus *Paul* saith, that when the Churches heard of his conuersion, they *glorified God for him*, or *in him*, Gal. 1. 23 And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humilitie, meekenesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men in the olde and new testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites through the wildernesse to the land of Canaan: so the faithfull now are to be guided to the heauenly Canaan by the examples of good men, that haue beleeued in God before vs, and haue walked the strait way to life euerlasting.

Conclus. II. Againe, their *true Reliques*, that is, their vertues and good examples left to all posteritie to be followed, we keepe and respect with due reuerence. Yea if any man can shew vs the bodily relique of any true Saint: and proone it so to be, though we will not worship it: yet we will not despise it, but keepe

keepe it as a monument, if it may conueniently be done without offence. And thus far we consent with the Church of Rome. Further we must not goe.

The difference.

Our difference stands in the manner of worshipping of Saints. The Papists make two degrees of religious worship. The highest they call *Latria*, wherby God himselfe is worshipped, and that alone. The second lower then the former is called *Doulia*, whereby the Saints and Angels that be in the speciall fauour of God, and glorified with euerlasting glory in heauen, are worshipped. This worshippe they place in outward adoration, in bending of the knee, and bowing of the body to them beeing in heauen: in inuocation, whereby they call vpon them: in dedication of Churches and houses of religion vnto them: in Sabbaths and festiuall daies: lastly, in pilgrimages vnto their reliques and images. We likewise distinguish adoration or worshippe: for it is either religious or ciuill. Religious worshippe, is that which is done to him that is Lord of all things, the searcher and tryer of the heart, omnipotent, euery where present, able to

heare and helpe them that call vpon him euery where, the author and first cause of euery good thing: and that simply for himselfe, because he is absolute goodnesse it selfe. And this worship is due to God alone, beeing also commanded in the first and second commandements of the first table. Ciuill worship is the honour done to men, set aboue vs by God himselfe, either in respect of their excellent gifts, or in respect of their offices and authority wherby they gouerne others. The right end of this worshippe is to testifie and declare that we reuerence the gifts of God, & that power which he hath placed in those that bee his instruments. And this kinde of worship is commanded onely in the second table, and in the first commandement thereof, *Honour thy father & mother*. Vpon this distinction we may iudge, what honour is due to euery one. Honour is to be giuen to God, and to whom hee commandeth. Hee commandeth that inferiours should honour or worshippe their betters. Therefore the vnreasonable creatures, and among the rest Images, are not to be worshipped, either with ciuill or religious worshippe: beeing indeed farre baser then man himselfe is. Againe, vncleane spirits the enemies of God, must not bee worshipped: yea to honour them

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at all, is to dishonour God. Good angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least signification of honour was giuen that was proper to God, they refused it. And because they appeare not now as in former times, not so much as ciuill adoration in any bodily gesture is to be done vnto them. Lastly, gouernours and Magistrates haue ciuill adoration as their due: and it cannot be omitted without offence. Thus *Abraham* worshipped the Hittites, Gen. 23. and *Ioseph* his brethren, *Gen.* 50. To come to the very point; vpon the former distinction, we denie against the Papists that any ciuil worship in the bending of the knee, or prostrating of the body, is to be giuen to the Saints, they beeing absent from vs: much lesse any religious worship, as namely inuocation signified by any bodily adoration. For it is the very honour of God himselfe: let them call it *Latria*, or *Dulia*, or by what name they will.

Our reasons.

Reason I. All true inuocation and praier made according to the will of God, must haue a double foundation: a commande-

ment, and a promise. A commandement, to moue vs to pray: and a promise, to assure vs that we shall be heard. For all & euery prayer must be made in faith: and without a commandement or promise, there is no faith. Vpon this vnfallible ground I conclude, that we may not pray to Saints departed: for in the Scripture there is no word, either commanding vs to pray vnto them, or assuring vs that we shal be heard when we pray. Nay we are commanded, onely to call vpon God, *Him only shalt thou serue.* Math. 4. 10. And, *How shall we call vpon him in whom we haue not beleeued?* Rom. 10. 14. And we haue no promise to be heard but for Christs sake, Therefore prayers made to Saints departed are vnlawfull. Answer is made, that inuocation of Saints, is warranted by miracles and reuelations, which are answerable to commandements and promises. *Answ.* But miracles and reuelations had an ende before this kind of inuocation tooke any place in the Church of God: & that was about three hundred yeares after Christ. Again, to iudge of any point of doctrine by miracles, is deceitfull; vnlesse three things concurre: the first is, doctrine of faith and piety to be confirmed: the second, is praier vnto God, that some thing may bee done for the ratifying of

of the said doctrine: the third, is the manifest edification of the Church by the two former. Where any of these three are wanting, miracles may be suspected: because otherwhiles false Prophets haue their miracles to try men whether they will cleaue vnto God or no. *Deut.* 13.1.3. Againe, miracles are not done, or to bee done for them that beleeue, but for infidels that beleeue not: as *Paul* saith, 1. Cor. 14.22. *Tongues are a signe not to them that beleeue, but to vnbeleeuers.* And to this agree *Chrysostome*, *Ambrose*, and *Isidore*, who saith, *Behold a signe is not necessary to beleeuers, which haue already beleeued, but to infidels that they may bee conuerted.* Lastly, our faith is to be confirmed not by reuelations and apparitions of dead men, but by the writings of the Apostles and Prophets. *Luk.* 16.29.

Reason. II. To pray vnto Saints departed, to bow the knee vnto them while they are in heauen, is to ascribe that vnto them which is proper to God himselfe, namely, to know the heart, with the inward desires and motions thereof: and to know the speeches and behauiours of all men in all places vpon earth, at all times. The Papists answer, that Saints in heauen see and heare all things vpon earth, not by themselues (for that were

to make them Gods) but in God, and in the glaſſe of the Trinity, in which they ſee mens prayers reuealed vnto them. I anſwer firſt, that the Saints are ſtil made more then creatures; becauſe they are ſaide, to know the thoughts and all the doings of all men at all times, which no created power can wel comprehend at once. Secondly I anſwer, that this glaſſe, in which all things are ſaid to be ſeene, is but a forgerie of mans braine: and I prooue it thus. The angels themſelues, who ſee further into God then men can doe, neuer knew all things in God: which I cõfirme on this manner. In the temple vnder the law, vpon the arke were placed two Cherubins, ſignifying the good angels of God: and they looked downeward vpon the mercieſeat couering the arke, which was a figure of Chriſt and their looking downeward figured their deſire to ſee into the myſterie of Chriſts incarnation, and our redemption by him; as *Peter* alluding, no doubt, to this type in the old teſtament ſaith, 1. *Pet.* 1. 12. *Which things the Angels deſired to behold.* And *Paul* ſaith, Eph. 3. 10. *The manifolde Wiſedome of God is reuealed by the Church vnto principalities and powers in heauenly places*, that is, to the angels, but how and by what meanes? *by the Church*; and that two waies, firſt by the Church,

Church, as by an example, in which the angels saw the endlesse wisedome and mercie of God in the calling of the Gentiles. Secondly by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolicall ministerie in the new testament reuealed things touching Christ, which the angels neuer knew before that time. Thus *Chrysostome* vpon occasion of the text of *Paul* saith, *that the Angels learned some things by the preaching of* Iohn *Baptist*. Againe, Christ saith, that they know not *the houre of the last iudgement*, *Matth.* 24. 23. much lesse doe the Saints know all things in God. And hence it is that they are saide to bee vnder the altar, where they cry, *How long Lord, holy and true! wilt thou not reuenge our blood?* as beeing ignorant of the day of their full deliuerance. And the Iewes in affliction confesse *Abraham* was ignorant of them and their estate. *Isa.* 63. 16. Prolog. in Ioh. Reu. 6. 9.

Reason III. *Matth.* 4. 10. Christ refused so much as to bow the knee to Sathan vpon this ground, because *it was written, Thou shalt worship the Lord thy God, & him only shalt thou serue*. Hence it was, that *Peter* would not suffer *Cornelius* so much as to kneele vnto him, though *Cornelius* intended not to honour

him as God. Therefore neither Saint nor Angel is to bee honoured so much as with the bowing of the knee: if it carrie but the least signification of diuine or religious honour.

De vera religione cap. 53. Reason IV. The iudgement of the ancient Church. August. *We honour the Saints with charitie, and not by* seruitude: *neither doe we erect Churches to them.* And, *Let it* not be religion *for vs to worship dead men.* And, *They are to be honoured for imitation, and not to be adored for religion.* Epiphan. *Neither Tecla nor any Saint is to bee* adored: *for that ancient* errour *may not ouerrule vs, that wee should leaue the liuing God, and adore things made by him.* Againe, *Let Mary be in honour: let the Father, Sonne, and holy Ghost be adored: let* none adore Mary, *I meane neither woman nor man.* Againe, *Marie is beautifull and holy and honoured, yet* not to adoration. When *Iulian* obiected to the Christians that they worshipped their Martyrs as God, *Cyrill* grants the memory and honour of them, but denies their adoration: and of inuocation, he makes no mention at all. Ambrose on Rom. 1. *Is any so* madde *that he will giue to the Earle the honour of the King — ? yet these men doe not thinke themselues guiltie, who giue the honour of Gods name to a creature, and leauing the Lord,* adore their

hæres. 79.

Lib. 9. & 10.

their fellow seruants, *as though there were any thing more reserued for God.*

Obiections of Papists.

I. Gen. 48. 16. *Let the angel that kept mee blesse thy children.* Here (say they) it is a praier made to angels. *Answ.* By the angell is meant Christ, who is called the angel of the couenant, *Malac.* 3. 1. and the angel that guided Israel in the wildernes, 1. *Cor.* 10. 9. compared with *Exod.* 23. 20.

Obiect. II. *Exod.* 23. 13. *Moses* praieth that God would respect his people for *Abrahams* sake, and for *Isaac* and *Israel* his seruants, which were not then liuing. *Answer.* *Moses* prayeth God to bee mercifull to the people, not for the intercession of *Abraham*, *Isaac*, and *Iacob*, but for his couenants sake which he had made with them, *Psal.* 123. 10, 11. Againe by popish doctrine, the fathers departed knew not the estate of men vpon earth, neither did they pray for them: because then they were not in heauen but in *Limbo Patrum.*

III. *Obiect.* One liuing man makes intercession to God for another: therefore much more doe the Saints in glory, that are filled with loue to pray God for vs, and wee

pray

Pray to them no otherwiſe then we deſire liuing men to pray for vs. *Anſwer.* The reaſon is naught : for wee haue a commandement, one liuing man to pray for another, and to deſire others to pray for vs:but there is no warrant in the word of God, for vs to deſire the praiers of them departed.Secondly, there is great difference betweene theſe two : To requeſt our friend either by word of mouth or by letter to pray for vs: and by Inuocation to requeſt them that are abſent from vs, and departed this life to pray for vs : for this is indeede a worſhip, in which is giuen vnto them a power to heare and helpe all that call vpon them,at what place or time ſoeuer,yea though they be not preſent in the place in which they are worſhipped: & conſequently the ſeeing of the heart,preſence in all places,and infinite power to helpe all that pray vnto them : which things agree to no creature but God alone. Thirdly,when one liuing man requeſts another to pray for him,he onely makes him his companion and fellow member in his prayer made in the name of one mediatour Chriſt: but when men inuocate Saints in heauen, they beeing then abſent, they make them more then fellow members, euen mediatours betweene Chriſt and them.

The

The fifteenth point: Of interceſsion of Saints.

Our Conſent.

OVr conſent with them I will ſet down in two concluſions. *Concluſion. I.* The Saints departed pray vnto God, by giuing thankes vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth, *Reuel.* 5.8. *The foure beaſts & the foure and twenty Elders fell downe before the lambe*—9. *and they ſung a new ſong, Thou art worthy to take the booke, and to open the ſeales thereof: becauſe thou waſt killed and haſt redeemed vs to God*—.13. *And all the creatures which are in heauen*—*heard I ſaying, praiſe and honour and glorie and power be vnto him that ſitteth vpon the throne & vnto the Lambe for euermore.*

II. Concluſ. The Saints departed pray generally for the ſtate of the whole Church. Reu. 6.9. *And I ſaw vnder the Altar, the ſoules of thē that were killed for the word of God*—, & they cried, 10. *How long Lord, holy & true? doeſt thou not iudge & auenge our blood on them that dwell on the earth?* whereby we ſee they deſire

desire a finall deliuerance of the Church, and a destruction of the enemies thereof; that they themselues with all the people of God might bee aduanced to fulnesse of glorie in bodie and soule: yea the dumbe creatures, Rom. 8. 23. are said to *groane & sigh, waiting for the adoption: euen the redemption of our bodies*: much more then doe the Saints in heauen desire the same. And thus farre we consent.

The dissent or difference.

They holde and teach, that the Saints in heauen, as the virgin *Mary*, *Peter*, *Paul*, &c. doe make intercession to God for particular men; according to their seuerall wants: and that hauing receiued particular mens prayers, they present them vnto God. But this doctrine wee flattely renounce vpon these grounds and reasons.

1. *Isa. 63. 16. The Church saith to God, doubtlesse thou art our father, though Abraham* bee ignorant of vs, *and Israel* know vs not. Now if *Abrahã* knew not his posteritie, neither *Marie*, nor *Peter*, nor any other of the Saints departed knew vs and our estate: and consequently they cannot make any particular intercession for vs. If they say, that

Abraham

Abraham & *Iacob* were then in *Limbo*, which they will haue to be a part of hell: what ioy could *Lazarus* haue in *Abrahams* bosome, *Luk.* 16.25. and with what comfort could *Iacob* say on his death-bedde, *O Lord I haue waited for thy saluation*, Gen. 46.18.

II. Reason. 2. *King.* 22.20. *Huldah* the propheteſſe telleth *Iosias, he muſt be gathered to his fathers, and put in his graue in peace, that his eies may not ſee all the euil which God would bring on this place.* Therefore the Saints departed ſee not the ſtate of the Church on earth, much leſſe do they know the thoughts and prayers of men. This concluſion *Auguſtine* confirmeth at large.

III. Reaſon. No creature, Saint, or angel can be a mediatour for vs to God, ſauing Chriſt alone, who is indeede the onely Aduocate of his Church. For in a true and ſufficient Mediatour there muſt bee three properties. Firſt of all, the word of God muſt reueale and propound him vnto the Church, that wee may in conſcience be aſſured, that praying to him and to God in his name, we ſhall bee heard. Now there is no Scripture that mentioneth either Saints or Angels as mediatour in our behalfe, ſaue Chriſt alone. Secondly, a mediatour muſt be perfectly iuſt, ſo as no ſinne bee found in him at all. 1. Ioh.

1. Ioh. 2. 1. *If any man sin wee haue an aduocate with the father, Iesus Christ* the righteous. Now the Saints in heauen, howsoeuer they bee fully sanctified by Christ, yet in themselues they were conceiued and borne in sinne: and therefore must needes eternally stand before God by the mediation and merit of an other. Thirdly, a mediatour must bee a propitiatour, that is, bring something to God, that may appease and satisfie the wrath and iustice of God for our sinnes: therfore *Iohn* addeth, *and he is a* propitiation *for our sinnes*. But neither Saint nor Angell can satisfie for the least of our sinnes: Christ onely is the propitiation for them all. The virgin *Mary* and the rest of the Saints beeing sinners, could not satisfie so much as for themselues.

IV. Reason. The iudgement of the Church. Augustine. *All Christian men commēd each other in their praiers to God. And who* praies for all, *and for whom* none praies, *he is that one and true mediatour*. And, *Thus saith thy Sauiour, thou hast* no whither *to goe but to me, thou hast no way to goe but by me*. Chrysostome, *Thou hast* no need of Patrons *to God or much discourse that thou shouldest sooth others: but though thou be alone and want a Patron, & by thy self pray vnto God, thou shalt obtaine*

Tract. in Ioh. 22. De perfectu Euang.

taine thy desire. And on the saying of Iohn, *If any sinne, &c. Thy prayers haue no effect vnlesse they bee such as* the Lord commends *vnto thy father.* And Augustine on the same place hath these words: *He beeing such a man saide not, ye haue an Aduocate, but if any sin we haue: he said not ye haue, neither said he,* ye haue me.

Obiections of Papists.

I. Reu. 5. 8, 9. *The foure and twenty Elders fall downe before the lambe, hauing euery one harpes and golden vyals, full of odours which are the prayers of the Saints.* Hence the Papists gather, that the Saints in heauen receiue the prayers of men on earth, and offer them vnto the Father. *Answ.* There by prayers of the Saints are meant their owne prayers, in which they sing praises to God, and to the lambe, as the verses following plainely declare. And these praiers are also presented vnto God onely from the hand of the angel, which is Christ himselfe.

II. Obiect. Luk. 16. 27. *Dives* in hell praieth for his brethren vpon earth, much more doe the Saints in heauen pray for vs. *Answ.* Out of a parable nothing can bee gathered, but that which is agreeable to the intent and scope thereof: for by the same reason it may cap. 8. v. 4.

as well bee gathered that the ſoule of *Dives* beeing in hell had a tongue. Againe, if it were true which they gather, we may gather alſo that the wicked in hell haue compaſsion and loue to their brethren on earth, and a zeale to Gods glory: all which are falſe.

111. Obiect. The angels in heauen know euery mans eſtate: they know when any ſinner repenteth, and reioyceth thereat, and pray for particular men: therefore the Saints in heauen doe the like, for they are equall to the good angels, *Luk.*20.36. *Anſw.* The place in *Luke* is to bee vnderſtood of the eſtate of holy men at the day of the laſt iudgment: as appeares, *Math.*22.30. where it is ſaid, that the ſeruants of God *in the reſurrection* are as the angells in heauen. Secondly, they are like the Angels not in office and miniſterie, by which they are miniſtring ſpirits for the good of men; but they are like them in glorie.

Secondly, we diſſent from the Papiſts, becauſe they are not content to ſay that the Saints departed pray for vs in particular: but they adde further, that they make interceſsion for vs by their merits in heauen. Now Ieſuits deny this: but let them heare *Lumbard, I thinke* (ſaith he, ſpeaking of one that is but of meane goodnieſſe) *that he as it were*

Lib.4.diſt. 45.p.61.

paſſing

passing by the fire shall bee saued by the merits *and intercessions of the heauenly Church, which doth alwaies make intercession for the faithfull by request and merit, till Christ shall bee compleate in his members.* And the Romane Catechisme saith as much. *Saints are so much the more to be worshipped and called vpon, because they make praiers daily for the salution of men: and God for their merit and fauour bestowes many benefits vpon vs.* We denie not, that men vpon earth haue helpe and benefit by the faith and pietie which the Saints departed shewed, when they were in this life. For God shewes mercy on them that keepe his commandements to a thousand generations. And *Augustine* saith, it was good for the Iewes, that they were loued of *Moses*, whom God loued. But we vtterly deny that wee are helped by merits of Saints, either liuing or departed. For Saints in glorie haue receiued the full reward of all their merits, if they could merit: and therefore there is nothing further that they can merit.

on second Command

q. 149. super Exod.

The sixteenth point: Of implicite, or infolded faith.

Our Consent.

WE hold that there is a kinde of implicit or vnexpressed faith; yea that the faith of euery man in some part of his life, as in the time of his first conuersion, and in the time of some grieuous temptation or distresse, is implicit or infolded. The Samaritans are said to beleeue, *Ioh.* 4. 14. because they took Christ for the Messias, & therupon were content to learne and obey the glad tidings of saluation. And in the same place, vers. 15. the Ruler with his family is said to beleeue, who did no more but generally acknowledge that Christ was the Messias, and yeelded himselfe to beleeue and obey his holy doctrine; beeing mooued thereunto by a miracle wrought vpon his young sonne. And *Rahab* Heb. 11. 13. is said to beleeue, yea shee is commended for faith euen at the time when shee receiued the spies. Now in the word of God we cannot finde, that shee had any more but a confused, generall, or infolded

ded faith, whereby ſhee beleeued that the God of the Hebrewes was the true God, and his word to be obeied. And this faith (as it ſeemes) was wrought in her by the report & relation of the miracles done in the land of Egypt: whereby ſhee was mooued to ioyne her ſelfe vnto the people of God, and to beleeue as they did. By theſe examples then it is manifeſt, that in the very ſeruants of God there is and may bee for a time an implicit faith. For the better vnderſtanding of this point, it is to be cõſidered that faith may be infolded two waies: firſt in reſpect of knowledge of things to be beleeued: ſecondly, in reſpect of the apprehenſion of the obiect of faith, namely, Chriſt and his benefits. Now faith is infolded in reſpect of knowledge, when as ſundry things that are neceſſarie to ſaluation are not as yet diſtinctly knowne. Though Chriſt commended the faith of his diſciples, for ſuch a faith, againſt which the gates of hel ſhould not preuaile; yet was it vnexpreſſed or wrapped vp in regard of ſundry points of religion: for firſt of all, *Peter* that made confeſsion of Chriſt in the name of the reſt, was at that time ignorant of the particular means wherby his redemption ſhould be wrought. For after this, hee went about to diſſwade his maſter from the

ſuffering of death at Ieruſalem, whereupon Chriſt ſharpely rebuked him, ſaying, *Come behind me Satan thou art an offence vnto me.* Again, they were all ignorant of Chriſts reſurrection, till certen women who firſt ſaw him after he was riſen againe, had told them, and they by experience in the perſon of Chriſt had learned the truth. Thirdly, they were ignorant of the aſcenſion: for they dreamed of an earthly kingdome, at the very time when he was about to aſcend: ſaying, *Wilt thou at this time reſtore the kingdome to Iſrael? Act.* 1.6. And after Chriſts aſcenſion, *Peter* knew nothing of the breaking downe of the partition wall betweene the Iewes and Gentiles, till God had better ſchooled him in a viſion. *Act.* 10.14. And no doubt, wee haue ordinarie examples of this Implicite faith, in ſundry perſons among vs. For ſome there be, which are dull and hard, both for vnderſtanding and memory, and thereupon make no ſuch proceedings in knowledge as many others doe: and yet for good affection and conſcience in their doings, ſo farre as they know, they come not ſhort of any; hauing withall a continual care to increaſe in knowledge, and to walke in obedience according to that which they know. And ſuch perſons though they be ignorant in many things, yet haue

haue they a meaning of true faith: and that which is wanting in knowledge, is supplied in affection: and in some respects they are to be preferred before many that haue the glibbe tongue, & the braine swimming with knowledge. To this purpose *Melanchon* said well, *We must acknowledge the great mercie of God, who puts a difference between sins of ignorance, and such as are done wittingly, and forgiues manifolde ignorances to them, that know but the foundation and be teachable; as may be seene by the Apostles, in whom there was much want of vnderstanding before the resurrection of Christ. But, as hath beene saide, hee requires that wee bee teachable, and hee will not haue vs to bee hardened in our sluggishnesse and dulnesse. As it is said,* Psal. 1. *he meditateth in his law day and night.* Epitom. phil moral. de grad. delict.

The second kinde of implicite faith, is in regard of Apprehension; when as a man cannot say distinctly and certenly, *I beleeue the pardon of my sinnes*, but *I doe vnfainedly desire to beleeue the pardon of them all: and I desire to repent.* This case befalls many of Gods children, when they are touched in conscience for their sinnes. But where men are displeased with themselues for their offences, and doe withall constantly from the heart desire

to beleeue, and to bee reconciled to God there is faith and many other graces of God infolded: as in the little and tender bud, is infolded the leafe, the blossome, and the fruit. For though a desire to repent & to beleeue, be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deede. *Isa.*42.3. Christ will not quench the smoaking flaxe, which as yet by reason of weakenesse giues neither light nor heate. Christ saith, Math.*6.6. Blessed are they that* hunger and thirst *after righteousnesse, for they shall be satisfied*, whereby person hungering and thirsting are meant all such, as feele with griefe their owne want of righteousnesse, and withall desire to be iustified & sanctified. *Rom.*8.26. God heares & regards the very grones and sighes of his seruants: yea, though they be vnspeakeable by reason they are oftentimes little, weake, and confused: yet God hath respect vnto them, because they are the worke of his owne spirit. Thus whē we see that in a touched heart desiring to beleeue, there is an infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation stands not so much in our apprehending of Christ, as in Christs comprehending of vs: and therefore *Paul* saith. Phil.3.12. *he follo-*

loweth,

loweth, namely, after perfection, *if that he might comprehẽd that, for whose sake he is comprehended of Christ*. Now if any shall say, that without a liuely faith in Christ none can be saued: I answer, that God accepts the desire to beleeue for liuely faith, in the time of temptation, and in the time of our first conuersion, as I haue said. Put case, a man that neuer yet repented falls into some grieuous sicknes, and then beginnes to be touched in conscience for his sinnes, and to bee truely humbled: herupon he is exhorted to beleeue his owne reconciliation with God in Christ, and the pardon of his owne sinnes. And as hee is exhorted, so he endeauoureth according to the measure of grace receiued, to beleeue: yet after much striuing he cannot resolue himselfe, that hee doth distinctly and certenly beleeue the pardon of his owne sinnes: onely this hee can say, that hee doth heartily desire to beleeue: that he wisheth aboue all things in the world: and he esteemes all things as dung for Christ: and thus he dies. I demand now, what shall we say of him? surely, we may say nothing, but that he died the childe of God, and is vndoubtedly saued. For howsoeuer it were an happie thing if men could come to that fulnesse of faith which was in *Abraham*, and many ser-

uants of God: yet certen it is, that God in ſundry caſes accepts of this deſire to beleeue for true faith indeede. And looke as it is in nature, ſo is it in grace: in nature ſome die when they are children, ſome in old age, and ſome in full ſtrength, and yet all die men: ſo againe, ſome die babes in Chriſt, ſome of more perfect faith: and yet the weakeſt hauing the ſeedes of grace, is the child of God; and faith in his infancie is faith. All this while, it muſt be remembred I ſay not, there is a true faith without all apprehenſion, but without a diſtinct apprehenſion for ſome ſpace of time: for this very deſire by faith to apprehend Chriſt and his merits, is a kinde of apprehenſion. And thus we ſee the kindes of implicite or infolded faith.

This doctrine is to bee learned for two cauſes: firſt of all it ſerues to rectifie the conſciences of weake ones, that they be not deceiued touching their eſtate. For if we thinke that no faith can ſaue, but a full perſwaſion, ſuch as the faith of *Abraham* was, many truly bearing the name of Chriſt muſt bee put out of the role of the children of God. We are therfore to know that there is a growth in grace, as in nature: and there bee differences and degrees of true faith, and the leaſt of them al is this infolded faith. This in effect

is

is the doctrine of maſter *Caluin*: that, when we beginne by faith to know ſomewhat, and haue a deſire to learne more, this may bee tearmed an vnexpreſſed faith. Secondly, this point of doctrine ſerues to rectifie, and in part to expound ſundrie Catechiſmes, in that they ſeeme to propound faith vnto men at ſo high a reach, as few can attaine vnto it: defining it to be a certaine and full perſwaſion of Gods loue and fauour in Chriſt; whereas, though euery faith bee for his nature a certaine perſwaſion, yet onely the ſtrong faith is the full perſwaſion. Therefore faith is not onely in generall tearmes to be defined, but alſo the degrees and meaſures thereof are to bee expounded, that weake ones to their comfort may bee truely informed of their eſtate. And though wee teach there is a kinde of implicite faith, which is the beginning of true and liuely faith: yet none muſt hereupon take an occaſion to content themſelues therewith, but labour to increaſe and goe on from faith to faith: and ſo indeede will euery one doe that hath any beginnings of true faith, bee they neuer ſo little. And hee which thinkes hee hath a deſire to beleeue, and contents himſelfe therewith: hath indeede no true deſire to beleeue. Inſt. l. 3. c. 2. §. 5.

The

The difference.

The pillars of the Romish Church laies downe this ground: that faith in his owne nature, is not a knowledge of things to bee beleeued; but a reuerent assent vnto them, whether they bee knowne or vnknowne. Hereupon they build: that if a man know some necessary points of religion, as the doctrine of the godhead, of the Trinitie, of Christs incarnation, and of our redemption, &c. it is needelesse to know the rest by a particular or distinct knowledge, and it sufficeth to giue his consent to the Church, and to beleeue as the pastours beleeue. Beholde a ruinous building vpon a rotten foundation: for faith containes a knowledge of things to be beleeued, and knowledge is of the nature of faith: and nothing is beleeued, that is not knowne. Isa. 53. 11. *The knowledge of my righteous seruant shall iustifie many:* & Ioh. 17. 2. *This is eternal life, to know the eternal God and whom thou hast sent Iesus Christ.* In these places, by knowledge is meant faith grounded vpon knowledge, whereby we know and are assured that Christ and his benefits belong vnto vs. Secondly, this kinde of assent is the mother of ignorance. For when men shall be taught, that for sundry points of religion they may beleeue, as the Church beleeues:

leeues: [a] that the ſtudy of the Scriptures is not to bee required of them: yea that to their good they may be barred the reading of them, ſo be it they know ſome principall things contained in the articles of faith, that [b] common beleeuers are not bound expreſſely to beleeue all the articles of the Apoſtles Creede: [c] that it ſufficeth them to beleeue the articles by an implicite faith: by beleeuing as the Church beleeueth, few or none will haue care to profit in knowledge. And yet Gods commandement is, that wee ſhould grow in knowledge, & that his word ſhould dwell plenteouſly in vs, *Col.* 3. 16. Againe, the Papiſts ſay, that the deuotion of the ignorant, is often ſeruice better accepted then that which is done vpon knowledge. *Such* (ſay they) *as pray in latine, pray with as great conſolation of ſpirit, with as little tediouſnes, with as great deuotion and affection, and oftentimes more then the other, and alwaies more then any ſchiſmaticke or hereticke in his owne language.* To conclude, they teach that ſome articles of faith are beleeued generally of the whole Church, onely by a ſimple or implicite faith, which afterward by the Authoritie of a generall Councell are propounded to bee beleeued of the Church by expreſſe faith. *Roffenſis* againſt *Luther* giues an

[a] Mol. tract. 3. c. 27. concluſ. 15.

[b] Bonaven. Durand.

[c] Bannes 2. q. 2. art. 7. aſcribes this opinion to Gul. Pariſienſis, and to Alexiodorenſis.

Rhem. Teſt on 1. Cor. 14

Molan. tract. 5. c. 30. con. 12.

Contra affer. Iac. ar. 8.

an example of this, when he confesseth that Purgatorie was little knowne at the first, but was made knowne partly by Scripture, and partly by reuelation in processe of time. This implicite faith touching articles of religion we reiect; holding that all things concerning faith and manners necessarie to saluation, are plainely expressed in Scripture, and accordingly to be beleeued.

The seauenteenth point. Of Purgatorie.

Our consent.

VVEe holde a Christian Purgatory, according as the word of God hath set downe the same vnto vs: & first of all by this Purgatory we vnderstand the afflictions of Gods children here on earth, *Ierem.* 3. The people afflicted say, *Thou hast sent a fire into our bones.* Psal. 65. 12. *Wee haue gone through water and fire,* Mal. 3. 3. The children of Leui must be *purified in a purging fire* of affliction. 1. *Pet.* 1. 7. afflictions are called *the fierie triall,* whereby men are cleansed from their corruptions, as gold from the drosse by the fire

fire. Secondly, the blood of Christ is a Purgatorie of our sinnes, 1. Ioh. 1.7. *Christs blood* purgeth *vs from all our sinnes.* Heb. 9.14 *It* purgeth *our consciences* from dead works. And Christ baptizeth with the holy Ghost *and with fire*: because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect saith Origen. *Without doubt, we shall feele the vnquenchable fire, vnlesse wee shall now intreate the Lord to send downe* from heauen a purgatorie fire *vnto vs, whereby worldly desires may bee vtterly consumed in our mindes.* Augustin. *Suppose the* mercie *of God is* the purgatorie. in Leuit. lib 9. apud Cyril. de Act. Fœlic. 21.

The difference or dissent.

Wee differ from the Papists touching purgatorie in two things. And first of all, for the place. They holde it to be a part of hell into which an entrance is made onely after this life; we for our parts denie it, as hauing no warrant in the word of God: which mentioneth onely two places for men after this life, heauen and hell, with the two-folde condition thereof, ioy and torment. *Luk.* 16.25,26. *Iob.* 3.36. *Apocalyp.* 22.14,15.

and

and 21.7,8. *Mat.* 8.11. Nay we find the contrary, *Reu.* 14.13. they that die in the Lord are said *to rest from their labours*: which cānot be true, if any of them go to purgatory. And to cut off all cauills: it is further said, *their works*, that is, the reward of their works, *follow them*, euen at the heeles, as an Acoluth or seruant doth his master. *Augustine* saith well, *After this life there remaines no compunction or* satisfaction. And, *Here is all remission of sin: here be temptations that moone vs to sin: Lastly, here is the euill from which wee desire to be deliuered: but there is none of all these.* And, *We are not here without sinne, but we shall* goe hence without sinne. Cyril saith, *They which are once dead can adde nothing to the things which they haue done, but shall* remaine as they were left, *and wait for the time of the last iudgment*. Chrysost. *After the end of this life, there be* no occasion *of merit*.

Hom. 10. tom. 10. Enchir. c. 115.

de verbis Apost. serm 31. Lib. 3 in Es. ad pop. Antioch. hom. 21.

Secondly, we differ from them touching meanes of Purgation. They say, that men are purged by suffering of paines in Purgatory, whereby they satisfie for their veniall sinnes, and for the temporall punishment of their mortall sinnes. We teach the contrary, holding that nothing can free vs from the least punishment of the smallest sinne, but the sufferings of Christ: but to this I oppose

one

one text of Scripture, *Heb.*1.3. where it is ſaid, that *Chriſt hath purged our ſinnes* by himſelfe; where the laſt clauſe cuts the throat of all humane ſatisfactions and merits: and it giueth vs to vnderſtand, that whatſoeuer thing purgeth vs from our ſinnes, is not to bee found in vs but in Chriſt alone: otherwiſe it ſhould haue bin ſaid, that Chriſt purgeth the ſinnes of men by themſelues, as well as by himſelfe: and hee ſhould merit by his death, that we ſhould become our owne Sauiours in part.

To this place I may well referre prayer for the dead: of which I will propound two concluſions affirmatiue, and one negatiue. *Concluſ. I.* We holde that Chriſtian charitie is to extend it ſelfe to the very dead: and it muſt ſhew it ſelfe in their honeſt buriall, in the preſeruation of their good names, in the helpe and reliefe of their poſteritie, as time and occaſion ſhall bee offered, *Ruth.*1.8. *Ioh.* 19.23.

II. Concluſ. We pray further in generall manner for the faithfull departed, that God would haſten their ioyfull reſurrection, and the full accompliſhment of their happineſſe, both for the body and ſoule: and thus much we aske in ſaying, *Thy kingdome come*, that is, not onely the kingdome of grace, but alſo the

the kingdome of glorie in heauen. Thus far we come: but neerer the gates of Babylon we dare not approach.

III. Conclus. To pray for particular men departed, and to pray for their deliuerance out of Purgatorie, we thinke it vnlawfull: because wee haue neither promise nor commandement so to doe.

The eighteenth point. Of the supremacie in causes Ecclesiasticall.

Our consent.

TOuching the point of Supremacie Ecclesiasticall, I will set downe how neere we may come to the Romane Church in two conclusions. *Conclus. 1.* For the founding of the primitiue Church, the ministerie of the word was distinguished by degrees not onely of order, but also of power, and *Peter* was called to the highest degree. Eph. 4. 11. Christ *ascended vp on high and gaue gifts vnto men*, for the good of his Church: *as some to be Apostles, some Prophets, some Euangelists, some Pastours and Doctours.* Now, howsoeuer one Apostle, be not aboue another, or one Euangelist aboue another, or one Pastour aboue another:

another: yet an Apoſtle was aboue an Euangeliſt, and an Euangeliſt aboue all Paſtours and teachers. And *Peter* was by calling an Apoſtle, and therefore aboue all Euangeliſts and Paſtours: hauing the higheſt roome in the miniſtery of the new Teſtament, both for order and authority.

Concluſ. II. Among the twelue Apoſtles *Peter* had a threefold priuiledge or prerogatiue. I. The prerogatiue of authority. II. Of primacie. III. Of principalitie. For the firſt, by the priuiledge of authoritie, I meane a preheminence in regard of eſtimation, wherby he was had in reuerence aboue the reſt of the twelue Apoſtles: for *Cephas* with *Iames* and *Iohn are called pillars*, and *ſeemed to be great*. Gal. 2. 6. 9. Againe he had the preheminence of primacie, becauſe he was the firſt named, as the foreman of the queſt. Math. 10. 2. *The name of the twelue Apoſtles are theſe, the* firſt *is Simon called Peter*. Thirdly, he had the preheminence of principalitie among the twelue: becauſe in regard of the meaſure of grace, hee excelled the reſt: for when Chriſt asked his diſciples whom they ſaid hee was; *Peter* as beeing of greateſt abilitie and zeale anſwered for them all. *Math.* 16. 16. I vſe this clauſe, *among the twelue*, becauſe *Paul* excelled *Peter* euery

way, in learning, zeale, vnderſtanding, as far as *Peter* excelled the reſt. And thus neere we come to Popiſh ſupremacie.

The difference.

The Church of Rome giues to *Peter* a ſupremacie vnder Chriſt aboue all cauſes and perſons: that is, full power to gouerne and order the Catholike Church vpon the whole earth both for doctrine and regiment. This ſupremacie ſtands (as they teach) in a power, or, iudgement, to determine of the true ſenſe of all places of Scripture; to determine all cauſes of faith; to aſſemble generall counſels; to ratifie the decrees of the ſaid counſels; to excommunicate any man vpon earth, that liues within the Church, euen Princes and nations: properly to abſolue & forgiue ſins, to decide cauſes brought to him by appeal from all parts of the earth; laſtly, to make lawes that ſhall bind the conſcience. This fulnes of power with one conſent is aſcribed to *Peter*, and the Biſhops of Rome that follow him in a ſuppoſed ſucceſſion. Now we hold on the contrarie, that neither *Peter*, nor any Biſhop of Rome hath any ſupremacy ouer the Catholike Church: but that all ſupremacie vnder Chriſt, is pertaining

taining to Kings and Princes within their dominions. And that this our doctrine is good, and theirs falſe and forged, I wil make it manifeſt by ſundry reaſons.

I. Chriſt muſt bee conſidered of vs as a King two waies. Firſt, as he is God: and ſo is he an abſolute King ouer all things in heauen and earth, with the Father and the holy Ghoſt by the right of creation. Secondly, he is a king as he is a redeemer of mankind: and by the right of redemption he is a ſoueraign King ouer the whole Church, and that in ſpeciall manner. Now as Chriſt is God with the Father and the holy Ghoſt, hee hath his deputies on earth to gouerne the world: as namely Kings and Princes, who are therefore in ſcripture called *gods*. But as Chriſt is Mediatour, and conſequently a king ouer his redeemed ones, hee hath neither fellow, nor deputie. No fellow: for then hee ſhould be an imperfect mediatour. No deputie: for no creature is capable of this office to doe in the roome and ſtead of Chriſt, that which he himſelfe doth: becauſe euery work of the Mediatour is a compound worke, ariſing of the effects of two natures concurring in one and the ſame action, namely, the Godhead and the manhood: and therefore to the effecting of the ſaid worke there is required an

infinite power, which farre exceedes the ſtrength of any created nature. Againe, *Heb.*7.24. Chriſt is ſaid to haue a prieſthood which cannot paſſe from his perſon to any other: whence it followes, that neither his kingly nor his Propheticall office can paſſe from him to any creature, either in whole or in part; becauſe the three offices of mediation in this regard be equall. Nay, it is a needleſſe thing for Chriſt to haue a deputie, to put in execution any part of his mediatourſhippe; conſidering a deputie onely ſerueth to ſupply the abſence of the principall: whereas Chriſt is alwaies preſent with his Church by his word and ſpirit: for where two or three bee gathered together in his name, he is in the middeſt among them. It may be ſaid, that the miniſters in the worke of the miniſterie are deputies of Chriſt. I anſwer, that they are no deputies but actiue inſtruments. For in the preaching of the word there be two actions: the firſt, is the vttering or propounding of it to the eare: the ſecond is, the inward operation of the holy Ghoſt in the heart: which indeede is the principall, and belongs to Chriſt alone; the action of ſpeaking in the miniſter beeing onely inſtrumentall. Thus likewiſe the Church of God in cutting off any member by

by excommunication, is no more but an inſtrument performing a miniſtery in the name of Chriſt, and that is to teſtifie and pronounce whom Chriſt himſelfe hath cut off from the kingdome of heauen: whom he alſo will haue for this cauſe, to be ſeuered from the companie of his owne people till hee repent. And ſo it is in all Eccleſiaſticall actions. Chriſt hath no deputie, but onely inſtruments: whole entire action beeing perſonall in reſpect of Chriſt. This one concluſion ouerthrowes not onely the popes Supremacie, but alſo many other points of poperie.

Reaſon II. All the Apoſtles in regard of power and authority were equall: for the commiſsion Apoſtolicall both for right and execution, was giuen equally to them all, as the very words import: Matth. 28. 19. *Goe teach all nations baptizing them, &c.* and the promiſe, *I will giue to thee the keies of the kingdome of heauen*: is not priuate to *Peter*, but is made in his perſon to the reſt, according as his confeſsion was in the name of the reſt. Thus ſaith Theophilact, *They haue the power of committing and binding that receiue the gift of a biſhop as Peter.* And Ambr. ſaith, *What is ſaid to Peter, is ſaid to the Apoſtles.* Therefore *Peter* had no ſupremacie ouer the reſt

in Mar. 16.

in Pſal. 38.

of the Apoſtles in reſpect of right to the commiſsion: which, they ſay belonged to him onely, and the execution thereof to the reſt. But let all be granted, that *Peter* was in commiſsion aboue the reſt, for the time of his life; yet hence may not any ſuperiority be gathered for the Biſhops of Rome: becauſe the authority of the people were perſonall, & conſequently ceaſed with them, without beeing conueied to any other: becauſe the Lord did not vouchſafe the like honour to any after them. For firſt of all, it was the priuiledge of the Apoſtles to be called immediatly, and to ſee the Lord Ieſus. Secondly, they had power to giue the gift of the holy Ghoſt by the impoſition of hands. Thirdly, they had ſuch a meaſure of the aſsiſtance of the Spirit, that in their publike ſermons, and in writing of the word, they could not erre: and theſe things were all denied to thoſe that followed after them. And that their authoritie ceaſed in their perſons, it ſtands with reaſon alſo, becauſe it was giuen in ſo ample a maner for the founding of the Church of the new Teſtament: which beeing once founded, it was needfull onely that there ſhould be paſtours & teachers for the building of it vp, vnto the end of the world.

Reaſon III. When the ſonnes of *Zebedeus*

bedeus ſued vnto Chriſt for the greateſt roomes of honour in his kingdome (deeming hee ſhould bee an earthly king) Chriſt anſwers them againe, *yee know that the Lords of the Gentiles haue dominion, and they that are great, exerciſe authority ouer them: but it ſhall not be ſo with you. Bernard* applieth theſe very words to Pope *Eugenius* on this manner. *It is plaine* ſaith he, *that heere dominion is forbidden the Apoſtles, Goe to then: dare if you will, to take vpon you ruling an Apoſtleſhip, or in your Apoſtleſhip rule or dominion: if you will haue both alike, you ſhall looſe both. Otherwiſe you muſt not thinke your ſelfe exempted from the number of them, of whom the Lord complaineth thus: they had raigned but not of me: they haue beene, but I haue not knowne them.* De conſider. ad Eug. l. 2.

Reaſon IV. *Eph.* 4. mention is made of gifts which Chriſt gaue to his Church after his aſcenſion, whereby ſome were Apoſtles, ſome Prophets, ſome Euangeliſts, ſome paſtours and teachers. Now if there had beene an office in which men as deputies of Chriſt ſhould haue gouerned the whole Church to the end of the world, the calling might here haue beene named fitly with a gift thereto pertaining; and *Paul* (no doubt) would not here haue concealed it, where he mentioneth callings of leſſer importance.

Reason V. The Popes supremacie was iudged by sentences of Scripture, and condemned long before it was manifest in the world: the spirit of Prophesie foreseeing and foretelling the state of things to come. 2. Thess. 2 v. 3, 4. *The man of sinne* [which is that Antichrist] *shall exalt himselfe aboue all that is called God, &c.* Now this whole chapter with all the circumstances thereof, most fitly agrees to the sea of Rome and the Head thereof: and the thing which then staid the reuealing of the man of sinne, vers. 6. is of most expounded to be the Romane Emperour. I will alleadge one testimony in the roome of many. *Chrysostome* saith on this place, *As long as the Empire shall bee had in awe, no man shall straitly submit himselfe to Anticirist, but after that the Empire shall be dissolued, Antichrist shall inuade the state of the Empire standing voide: and shall labour to pull vnto himselfe the Empire both of man and God.* And this we finde now in experience to be true: for the Sea of Rome neuer flourished, till the Empire decaied, and the seat thereof was remooued from the city of Rome. Againe, *Reu.* 13. mention is made of two beasts, one comming out of the sea, whom the Papists confesse to bee the Heathenish Romane Emperour: the second, comming out of the

the earth; which doth all that the firſt beaſt could doe before him: and this fitely agreeth to the Popes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his very ſight.

Reaſon VI. The iudgement of the ancient Church. *Cyprian* ſaith, *Doubtleſſe the ſame were the reſt of the Apoſtles that Peter was: indued with* equall *fellowſhippe both of honour and of* power; *but a beginning is made of vnitie, that the Church may appeare to be one.* Gregory ſaith, *If one be called vniuerſall Biſhop, the vniuerſall Church* goeth to decay. And cap. 144. *I ſay boldly, that whoſoeuer calleth or deſireth to call himſelfe vniuerſall prieſt, in his pride is a* fore-runner of Antichriſt. And, *Beholde, in the preface of the Epiſtle which yee directed vnto mee, you cauſed to bee ſet a* prowde title, *calling me vniuerſall Pope.* Bernard. *Conſider that thou art not a lord of Biſhops, but one of them. Churches are* maimed, *in that the Romane Biſhop draweth all power to himſelfe.* Againe, *Gregorie* himſelfe beeing Pope ſaith to the Emperour, *I which* am ſubiect to your commandement——, *haue euery way diſcharged that which was due, in that I haue performed mine* allegiance to the Emperour, *and haue not concealed what I thought*

De ſimplicit. Prælat.

in Regiſtro lib. 6. c. 118.

Lib. 7. c. 30.

Ad Eugen. lib. 3.

on

on Gods behalfe. And Pope *Leo* the fourth after *Gregorie* 200. yeares, acknowledged the Emperour *Lotharius* for *his soueraign Prince,* and professed obedience without gainsaying to his Imperiall commandements.

C. de cap. dist. 10.

To conclude, whereas they say, that there is a double head of the Church, one imperiall which is Christ alone, the other ministeriall, which is the Pope, gouerning the whole Church vnder Christ. I answer, this distinction robbeth Christ of his honour, because in setting vp their ministeriall head, they are faine to borrow of Christ things proper vnto him, as the priuiledge to forgiue sinnes properly, and the power to gouerne the whole earth, by making of lawes that shall as truely binde the conscience as the lawes of God, &c.

b Alens booke of priesthood.

The nineteenth point. Of the efficacie of the Sacraments.

Our consent.

Conclusion 1. Wee teach and beleeue that the Sacraments are signes to represent Christ with his benefits vnto vs.

Conclus. 11. We teach further, that the Sa-

Sacraments are indeede instruments, whereby God offereth and giueth the foresaid benefits vnto vs. Thus farre wee consent with the Romane Church.

The difference.

The difference betweene vs stands in sundrie points. First of all, the best learned among them teach, that Sacraments are *phisicall instruments*, that is, true and proper instrumentall causes, hauing force and efficacy in them to produce and giue grace. They vse to expresse their meaning by these comparisons. When the scriuener takes the pen into his hand and writes, the action of writing comes from the penne, mooued by the hand of the writer: and in cutting of wood or stone, the diuision comes from the sawe, mooued by the hand of the workeman: euen so the grace (say they) that is giuen by God, is conferred by the Sacrament it selfe. Now we for our parts holde, that Sacraments are not physicall, but meere voluntary instruments. Voluntarie, because it is the will and appointment of God, to vse them as certen outward meanes of grace. Instruments, because when we vse them aright according to the institution, God then answerably conferres

Bellarmin. de Sacr. l. 2. c. 11.

ferres grace from himselfe. In this respect onely take we them for instruments, and no otherwise.

The second difference is this. They teach that the very action of the Minister dispensing the Sacrament, as it is a *worke done*, giues grace immediatly, if the party be prepared: and the very washing or sprinkling of water in baptisme, and the giuing of bread in the Lords supper: euen as the orderly mooving of the penne vpon the paper by the hand of the writer causeth writing. Wee holde the contrary: namely, that no action in the dispensation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacie and force of the very sacramentall action it selfe, though ordained of God: but for two other waies. First by the signification thereof: For God testifies vnto vs his will & good pleasure, partly by the word of promise, and partly by the Sacrament: the signes representing to the eies that which the word doth to the eares: being also types and certen images of the very same things, that are promised in the word and no other. Yea the elements are not generall and confused, but particular signes to to the seuerall communicants, and by the vertues of Institution: for when the faithfull receiue the signes from

from God by the hand of the Minister, it is as much as if God himselfe with his owne mouth should speake vnto them seuerally, and by name promise to them remission of sinnes. And things saide to men particularly, doe more affect and more take away doubting, then if they were generally spoken to an whole company. Therefore signes of graces are as it were an applying and binding of the promise of saluation to euery particular beleeuer; and by this means the oftner they are receiued, the more they helpe our infirmitie, and confirme our assurance of mercy.

Againe, the Sacrament conferres grace, in that the signe thereof confirmes faith as a pledge, by reason it hath a promise annexed to it. For when God commands vs to receiue the signes in faith, and withall promiseth to the receiuers to giue the thing signified, hee bindes himselfe as it were in bonds vnto vs, to stand to his owne word; euen as men bind themselues in obligations putting to their hands and seales, so as they cannot goe backe. And when the signes are thus vsed as pledges, and that often: they greatly increase the grace of God: as a token sent from one friend to another, renewes and confirmes the perswasion of loue.

These

Theſe are the two principall waies wherby the ſacraments are ſaid to conferre grace, namely, in reſpect of their ſignification, and as they are pledges of Gods fauour vnto vs. And the very point here to be conſidered is, in what order and manner they confirme. And the manner is this: The ſignes and viſible elements affect the ſenſes outward and inward: the ſenſes conuay their obiect to the mind: the mind directed by the holy Ghoſt reaſoneth on this manner, out of the promiſe annexed to the Sacrament. Hee that vſeth the elements aright, ſhall receiue grace therby: but I vſe the elements aright in faith and repentance, ſaith the minde of the beleeuer: therefore ſhall I receiue from God increaſe of grace. Thus then, faith is confirmed not by the worke done, but by a kinde of reaſoning cauſed in the minde, the argument or proofe whereof is borrowed from the elements, beeing ſignes and pledges of Gods mercy.

The third difference. The Papiſts teach that in the Sacrament by the work done, the very grace of iuſtification is conferred. Wee ſay no: becauſe a man of yeares muſt firſt beleeue and bee iuſtified, before hee can bee a meete partaker of any Sacrament. And the grace that is conferred, is onely the increaſe of

of our faith, hope, ſanctification, &c.

Our reaſons.

Reaſon I. The word preached and the Sacraments differ in the manner of giuing Chriſt and his benefits vnto vs: becauſe in the word the ſpirit of God, teacheth vs by a voice conuaied to the minde by the bodily eares: but in the Sacraments annexed to the word, by certaine ſenſible and bodily ſignes viewed by the eye. ° Sacraments are nothing but viſible words and promiſes. Otherwiſe for the giuing it ſelf they differ not. Chriſt himſelfe ſaith, that in the very word, *is eatē his own fleſh, which he was to giue for the life of the world:* and what can be ſaid more of the Lords ſupper? *Auguſtine* ſaith, that *beleeuers are partakers of the body & blood of Chriſt in baptiſme.* And *Hierome* to *Edibia*, that *in baptiſme wee eate and drinke the body and blood of Chriſt.* If thus much may be ſaid of baptiſme, why may it not alſo be ſaid of the word preached? Againe, *Hierome* vpon *Eccleſiaſtes* ſaith, *It is profitable to be filled with the body of Chriſt, and drinke his blood, not onely in myſtery, but in knowledge of holy Scripture.* Now vpon this it followes, that ſeeing the worke done in the word preached conferres not grace,

° Aug. lib. 19. contra Fauſt. c. 16.

Serm. ad infant. ad altar: de Sacr.

Cap. 3.

grace, neither doth the worke done in the Sacrament conferre any grace.

Reason II. Mat.3.11. *I baptize you with water to repentance: but he that commeth after me is stronger then I,--he shall baptize you with the holy Ghost and with fire.* Hence it is manifest, that grace in the Sacrament proceedes not from any action in the Sacrament: for *Iohn*, though he doe not disioyne himselfe & his action from Christ and the action of the spirit: yet doth he distinguish them plainely in number, persons, and effect. To this purpose *Paul*, who had said of the Galatians, that hee trauailed of them, and begat them by the Gospel, saith of himselfe that *he is not any thing*, not onely as hee was a man, but as hee was a faithfull Apostle: thereby excluding the whole Euangelicall ministerie, whereof the Sacrament is a part, from the least part of diuine operation, or, efficacie in conferring of grace. 1.Cor.7.3.

Reason III. The blessed Angels, nay the very flesh of the sonne of God, hath not any quickning vertue frō it selfe: but all this efficacie or vertue is in, and from the godhead of the sonne: who, by meanes of the flesh apprehended by faith, deriueth heauenly and spirituall life from himselfe to the members. Now if there be no efficacie in the flesh

fleſh of Chriſt, but by reaſon of the hypoſtaticall vnion how ſhall bodily actions about bodily elements conferre grace immediatly.

Reaſon IV. *Paul, Rom.* 4. ſtands much vpon this, to proone that iuſtification by faith is not conferred by the Sacraments. And from the circumſtance of time, he gathereth that *Abraham* was firſt iuſtified, and then afterward receiued circumciſion, the ſigne & ſeale of his righteouſneſſe. Now wee know that the generall condition of all Sacraments is one & the ſame, and that baptiſme ſucceeded circumciſion. And what can bee more plaine then the example of *Cornelius*, *Act.* 10. who before *Peter* came vnto him, had the commendation of the feare of God, and was indued with the ſpirit of prayer: & afterward when *Peter* by preaching opened more fully the way of the Lord, hee and the reſt receiued the holy Ghoſt. And after all this they were baptized. Now if they receiued the holy Ghoſt before baptiſme, then they receiued remiſsion of ſinnes, and were iuſtified before baptiſme.

V. Reaſon. The iudgement of the Church. Baſil. *If there be any grace in the water, it is not frō the nature of the water, but frō* the preſence of the ſpirit. *Hierome* ſaith, *Mangines* Lib. de Spſan. c. 15. in Eſa. 14.

water, but God giues the holy Ghoſt. Auguſt. ſaith, *water toucheth the body and waſheth the heart:* but he ſhewes his meaning elſewhere. Tract. 6. in epiſt. Ioh. *There is one water* (ſaith he) *of the ſacrament, another of the Spirit: the water of the ſacrament is viſible, the water of the Spirit inuiſible. That waſheth the bodie,* and ſignifieth *what is done in the ſoule: by this the ſoule is purged and healed.*

Obiect. Remiſſion of ſinnes, regeneration, and ſaluation is aſcribed to the ſacrament of baptiſme, *Act.* 22.21. *Eph.* 5. *Gal.* 3.27. *Tit.* 2. *Anſw.* Saluation and remiſsion of ſinnes is aſcribed to baptiſme, and the Lords ſupper, as to the word; which is the newes of God to ſaluation to all that beleeue: & that, as they are inſtruments of the holy Ghoſt to ſignifie, ſeale, and exhibit to the beleeuing minde the foreſaid benefits: but indeede the proper inſtrument whereby ſaluation is apprehended, is faith, and ſacraments are but proppes of faith furthering ſaluation two waies: firſt, becauſe by their ſignification they helpe to nouriſh and preſerue faith: ſecondly, becauſe they ſeale grace and ſaluation to vs: yea God giues grace and ſaluation when we vſe them well: ſo be it, we beleeue the word of promiſe made to the ſacrament, whereof alſo they are ſeales. And thus wee

keepe

keepe the middle way, neither giuing too much, nor too little to the sacraments.

The XX. point: Of sauing faith or, the way to life.

Our Consent.

Concluſ. I. They teach it to bee the property of faith, to beleeue the whole word of God, and especially the redemption of mankind by Christ.

Concluſ. II. They auouch, that they beleeue and looke to bee saued by Christ and by *Christ alone*, and by the *meere mercy* of God in Christ.

Concluſ. III. Thirdly, the most learned among them hold and confesse, that the obedience of Christ is imputed vnto them for the satisfaction of the law, and for their reconciliation with God.

Concluſ. IV. They auouch, that they put their whole trust and confidence in Christ; and in the meere mercy of God, for their saluation.

Concluſ. V. Lastly, they hold that euery man must apply the promise of life euer-

lasting by Christ, vnto himselfe : and this they grant wee are bound to doe. And in these fiue points doe they and wee agree, at least in shew of words.

By the auouching of these fiue Conclusions, Papists may easily escape the hands of many Magistrates. And vnlesse the mystery of Popish doctrine bee well knowne, any common man may easily bee deceiued, and take such for good Protestants that are but popish priests. To this end therefore that we may the better discerne their guile, I will shew wherein they faile in each of their conclusions, and wherein they differ from vs.

The difference.

Touching the first conclusion, they beleeue indeede all the written word of God, and more then all: for they also beleeue the bookes Apocryphal, which antiquity for many hundred yeares hath excluded from the canon : yea they beleeue vnwritten traditions receiued (as they say) from councels, the writings of the Fathers, and the determinations of the Church: making them also of equall credit with the written word of God, giuen by inspiration of the spirit. Now we for our parts despise not the Apocrypha,

as

as namely the bookes of the Macchabees, Eccleſiaſticus, and the reſt, but we reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue beene approoued by an vniuerſall conſent of the Church: yet we thinke them not meete to be receiued into the Canon of holy Scripture, and therefore not to be beleeued, but as they are conſenting with the written word. And for this our doing we haue direction from *Athanaſius, Origen, Hierome*, and the Councell of Laodicea. As for vnwritten Traditions they come not within the compaſſe of our faith, neither can they: becauſe they come vnto vs by the hands of men, that may deceiue & be deceiued, And we holde and beleeue, that the right Canon of the bookes of the old & new Teſtament. containes in it ſufficient direction for the Church of God to life euerlaſting, both for faith and manners. Here then is the point of difference, that they make the obiect of faith larger then it ſhould bee, or can be: and we keepe our ſelues to the written word, beleeuing nothing to ſaluation out of it.

In the ſecond concluſion, touching ſaluation by Chriſt alone, there is a manifeſt deceit: becauſe they craftily include and couch

their owne works vnder the name of Christ. For (say they) workes done by men regenerate, are not their own, but Christs in them; and as they are the workes of Christ, they saue, and no otherwise. But we for our parts looke to be saued onely by such workes as Christ himselfe did in his owne person: and not by any worke at all done by him in vs. For all workes done, are in the matter of iustification and saluation, opposed to the grace of Christ: Rom. 11. 6. *Election is of grace not of workes: if it be of workes, it is no more of grace.* Againe whereas they teach that we are saued by the workes of Christ; which he worketh in vs, and maketh vs to worke, it is flatte against the word. For *Paul* saith, *We are not saued by such workes as God hath ordained that men regenerate should walke in: Eph.* 2. 10. And he saith further, *that he counted* all things euen after his conuersion *losse vnto him, that he might be found in Christ, not hauing his own righteousnes which is of the law.* Phil. 3. 8. Againe, *Heb.* 1. 3. *Christ washed away our sins by himselfe*: which last words exclude the merit of all workes done by Christ within man. Thus indeede the Papists ouerturne all that which in word they seeme to hold touching their iustification and saluation. Wee confesse with them that good workes

workes in vs are the workes of Christ: yet are they not Christs alone, but ours also, in that they proceede from Christ by the mind and will of man: as water from the fountaine by the channel. And looke as the channel defiled, defiles the water, that is without defilement in the fountaine: euen so the minde and will of man defiled by the remnants of sinne, defile the workes which as they come from Christ, are vndefiled. Hence it is that the workes of grace which we do by Christ, or, Christ in vs, are defectiue: and must be seuered from Christ in the act of iustification, or, saluation.

The third conclusion is touching the imputation of Christs obedience, which some of the most learned among them acknowledge: and the difference betweene vs stands on this manner. They hold that Christs obedience is imputed onely to make satisfaction for sinne, and not to iustifie vs before God. We hold and beleeue that the obedience of Christ is imputed to vs, euen for our righteousnes before God. *Paul* saith, 1. Cor. 1. 30. *Christ is made vnto vs of God, wisedome* righteousnesse, satisfaction, *and redemption.* Hence I reason thus: If Christ bee both our satisfaction, and our righteousnesse; then he is not onely vnto vs inherent righteousnesse,

but also righteousnesse imputed. But he is not onely our sanctification (which the Papists themselues expound of inherent or habituall righteousnes) but also our righteousnes: for thus by *Paul* are they distinguished. Therefore hee is vnto vs both inherent and imputed righteousnesse. And very reason teacheth thus much. For in the end of the world at the barre of Gods iudgement, wee must bring some kinde of righteousnesse for our iustification, that may stand in the rigour of the law according to which we are to be iudged. But our inherent righteousnesse is imperfect and stained with manifold defects and shall be as long as we liue in this world, as experience tels vs: and consequently it is not sutable to the iustice of the law: and if we goe out of our selues we shall finde no righteousnesse seruing for our turnes either in men or Angels, that may or can procure our absolution before God, and acceptation to life euerlasting. We must therefore haue recourse to the person of Christ, and his obedience imputed vnto vs, must serue not only to bee a satisfaction to God for all our sinnes; but also for our perfect iustification: in that God is content to accept of it for our righteousnesse, as if it were inherent in vs, or performed by vs.

Touching

Touching the fourth conclusion, they hold it the safest & surest course to put their trust and confidence in the mercie of God alone for their saluation: yet they condescend that men may also [e] put their confidence in the merits of their owne workes, and in the merits also of other men, so it bee in sobrietie. But this doctrine quite marres the conclusion: because by teaching that men are to put confidence in the creature, they ouerturne all confidence in the Creatour. For in the very first commandement, we are taught to make choice of the true God for our God, which thing wee doe when wee giue to God our hearts: and wee giue our hearts to God, when wee put our whole confidence in him, for the saluation of our soules. Now then to put confidence in men, or in workes, is to make them our Gods. The true and ancient forme of making confession was on this manner: *I beleeue in God the father, in Iesus Christ, and in the holy Ghost*; without mention making of any confidence in workes or creatures: the ancient Churches neuer knew any such confession or confidence. Cyprian saith, *He beleeueth not in God, who putteth not affiance concerning his saluation in God alone.* And indeede the Papists themselues when death comes, forsake the confidence

[e] Bellar. l. 5. c. 7. de iustifi.

De duplic. Martyr.

of

of their merits, and flie to the meere mercie of God in Christ. And for a confirmation of this I alleadge the testimonie of one *Vlinbergius* of Colen who writeth thus: There was a booke found in the vestrie of a certen parish of Colen, written in the dutch tongue in the yeare of our Lord 1475. which the Priests vsed in visiting of the sicke. And in it these questions bee found: [d] *Doest thou beleeue that thou canst not be saued but by the death of Christ? The sicke person answered, Yea. Then it is said vnto him, Goe to then, while breath remaines in thee, put thy confidence in this* death alone: *haue affiance in nothing else: commit thy selfe wholly to this death: with it alone couer thy selfe: dine thy selfe in euery part into this death; in euery part pearse thy selfe with it: infolde thy selfe in this death. And if the Lord will iudge thee, say: Lord, I put the death of our Lord Iesus Christ betweene me and thy iudgement*, and by no other meanes *I contend with thee. And if he shall say vnto thee, that thou art a sinner; say, Lord, the death of my Lord Iesus Christ, I put betweene thee and my sinnes. If he shall say vnto thee, that thou hast deserued damnation, say: Lord, I oppose the death of our Lord Iesus Christ betweene thee and my euill merits, & I* offer his merit, for the merit which I should haue, and haue not. *If hee shall say, that he is angry with thee,*

Lib. de confi. cur. Euang. p. 436

[d] Supposed to be questions of Anselme.

thee, ſay: *Lord, I oppoſe the death of our Lord Ieſus Chriſt betweene me and thine anger.* Here wee ſee, what Papiſts doe and haue done in the time of death. And that which they hold and practiſe, when they are dying: they ſhould holde and practiſe euery day while they are liuing.

In the laſt concluſion they teach that wee muſt not onely beleeue in generall, but alſo apply vnto our ſelues the promiſe of life euerlaſting. But they differ from vs in the very manner of applying. They teach that the promiſe is to bee applyed, not by faith aſſuring vs of our owne ſaluation: but onely by hope, in likelihood coniecturall. Wee holde that we are bound in duty to apply the promiſe of life by faith without making doubt thereof, and by hope to continue the certentie after the apprehenſion made by faith. We doe not teach that all and euery man liuing within the precincts of the Church, profeſsing the name of Chriſt, is certen of his ſaluation, and that by faith: but that he ought ſo to be, and muſt indeauour to attaine thereto. And here is a great point in the myſterie of iniquity, to bee conſidered: for by this vncerten application of the promiſe of ſaluation, and this wauering hope they ouerturne halfe the doctrine of the Goſpell.

For

For it inioynes two things: first to beleeue the promises therof to be true in themselues: secondly to beleeue, and by faith to apply them vnto our selues. And this latter part, without which the former is voide of comfort, is quite ouerturned. The reasons which they alleadge against our doctrine, I haue answered before: now therefore I let them passe.

To conclude, though in coloured tearmes they seeme to agree with vs in doctrine concerning faith; yet indeede they deny and abolish the substance thereof, namely, the particular and certen application of Christ crucified and his benefites, vnto our selues. Againe, they faile in that they cutte off the principall dutie and office of true sauing faith, which is to apprehend and to apply the blessing promised.

The XXI. point. Of Repentance.

Our consent.

Conclus. 1. That, repentance is the conuersion of a sinner. There is a two-folde conuersion, passiue, and actiue: passiue, is an action

action of God whereby he conuerteth man beeing as yet vnconuerted. Actiue is an action whereby man being once turned of God, turnes himselfe: and of this latter must this conclusion be vnderstood. For the first conuersion, considering it is a work of God turning vs vnto himselfe, is not the repentance whereof the Scripture speaketh so oft, but it is called by the name of regeneration: and repentance, whereby wee being first turned of God doe turne our selues, and doe good workes, is the fruit thereof.

Conclus. 11. That, repentance stands specially for practise, in contritiō of heart, confession of mouth, and satisfaction in worke or deede. Touching contrition there be two kindes thereof; Legall, and Euangelicall. Legall contrition is nothing but a remorse of conscience for sin in regard of the wrath and iudgement of God, and it is no grace of God at all; nor any part, or cause of repentance: but onely an occasion thereof, and that by the mercy of God: for of it selfe, it is the sting of the law, and the very entrance into the pit of hell. Euangelical contrition is, when a repentant sinner is grieued for his sinnes, not so much for feare of hell, or any other punishment, as because hee hath offended and displeased so good and mercifull a God,

a God. This contrition is caused by the ministery of the Gospell, and in the practise of repentance it is alwaies necessarie, and goes before as the beginning thereof. Secondly wee holde, and maintaine, that confession is to be made, and that in sundry respects: first to God, both publikely in the congregation, and also priuately in our secret and priuate praiers. Secondly, to the Church, when any person hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly, to our priuate neighbour, when wee haue vpon any occasion offended and wronged him. Mat. 5. 23. *If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, go first and be reconciled to him*: now reconciliation presupposeth confession. Lastly, in all true repentance, we hold and acknowledge, there must be satisfaction made, first to God, and that is when we intreat him in our supplications to accept the death and passion of Christ, as a full, perfect, and sufficient satisfaction for all our sinnes. Secondly, it is to be made vnto the Church, after excommunication for publike offences; and it stands in duties of humiliation that fitly serue to testifie the truth of our repentance. Thirdly, satisfaction is to bee made to our neighbour; becaufe

becauſe if he be wronged, hee muſt haue recompence and reſtitution made, *Luk.*19.8. and there repentance may iuſtly bee ſuſpected;where no ſatisfaction is made,if it lie in our power.

Concluſ. 111. That in repentance we are to bring forth outward fruites worthie amendment of life : for repentance it ſelfe is in the heart, and therefore muſt be teſtified in all manner of good workes : whereof the principall is, to endeauour day by day, by Gods grace to leaue and renounce all and euery ſinne, and in all things to doe the will of God.And here let it be remembred, that we are not patrones of licentiouſneſſe,and enemies of good workes. For though we exclude them from the act of our iuſtification and ſaluation, yet we maintaine a profitable and neceſſary vſe of them in the life of euery Chriſtian man. This vſe is threefolde, in reſpect of God,of man,of our ſelues. Works are to bee done in reſpect of God, that his commandements may bee obeyed, 1.*Joh.*5. 12. that his will may bee done,1.*Theſſ.*4.3. that we may ſhew our ſelues to bee obedient children to God our Father,1.*Pet.*1.14.that we may ſhew our ſelues thankfull for our redemption by Chriſt,*Tit.*2.14.that we might not grieue the ſpirit of God, *Epheſ.*4.30.

but

but walke according to the ſame, *Gal.* 5.22. that God by our good workes may be glorified, *Mat.* 5.16. that we may be good followers of God, *Eph.* 5.1. Againe, workes are to bee done in regard of men: that our neighbour may be helped in worldly things, *Luk.* 6.38. that he may be wonne by our example to godlineſſe, 1. *Pet.* 3.14. that we may prenent in our ſelues the giuing of any offence, 1. *Cor.* 10.32. that by doing good, wee may ſtop the mouthes of our aduerſaries. Thirdly and laſtly, they haue vſe in reſpect of our ſelues: that wee may ſhew our ſelues to bee new creatures, 2. *Cor.* 5.17. that we may walke as the children of light, *Eph.* 5.8. that we haue ſome aſſurance of our faith and of our ſaluation, 2. *Pet.* 1.8.10. that we may diſcerne dead and counterfeit faith, from true faith, *Iam.* 2.17. that faith and the gifts of God may bee exerciſed & continued vnto the ende, 2. *Tim.* 1.1. that the puniſhments of ſinne both temporall and eternall may bee preuented, *Pſal.* 8.9.32. that the reward may bee obtained, which God freely in mercie hath promiſed to men for their good workes, *Gal.* 6.9.

The difference.

We diſſent not from the Church of Rome in

in the doctrine of repentane it ſelfe, but in the damnable abuſes thereof, which are of two ſorts, generall and ſpeciall. Generall are thoſe which concerne repentance wholly conſidered: and they are theſe. The firſt is that they place the beginning of repentance partly in themſelues, and partly in the holy Ghoſt, or in the power of their naturall free-will being helped by the holy Ghoſt: whereas *Paul* indeede aſcribes this worke, wholly vnto God. 2. Tim. 2. 15. *Proouing if God at any time will giue them repentance.* And men that are not weake but dead in treſpaſſes and ſins, cannot doe any thing, that may further their conuerſion, though they be helped neuer ſo: no more then dead men in their graues, can riſe from thence. The ſecond abuſe is, that they take penance, or rather repentance, for that publike diſcipline and order of correction that was vſed againſt notorious offenders in the open congregation. For the Scripture ſets downe but one repentance, and that common to all men without exception: and to be practiſed in euery part of our liues for the neceſſarie mortification of ſinne: whereas open Eccleſiaſticall correction pertained not to all and euery man within the compaſſe of the Church, but to them alone that gaue any open offence. The

third abuſe is, that they make repentance to be not onely a vertue, but alſo a ſacrament: whereas for the ſpace of a thouſand yeares after Chriſt, and vpward, it was not reckned among the ſacraments: yea it ſeemes that *Lumbard* was one of the firſt that called it a ſacrament: and the ſchoolemen after him diſputed of the matter and forme of this ſacrament; not able any of them certenly to define, what ſhould be the outward element. The fourth abuſe is touching the effect and efficacie of repentance, for they make it a meritorious cauſe of remiſsion of ſinnes, and of life euerlaſting, flatte againſt the word of God, *Paul* ſaith notably, *Rom.* 4 24. *We are iuſtified freely by his grace through the redemption which is in Chriſt Ieſus, whom God hath ſent to be a reconciliatiō by faith in his blood.* In theſe words, theſe formes of ſpeech, *redemption in Chriſt, reconciliation in his blood, by faith, freely by graee,* muſt bee obſerued and conſidered: for they ſhew plainely that no part of ſatisfaction or redemption is wrought in vs, or by vs: but out of vs onely in the perſon of Chriſt. And therefore we eſteeme of repentance onely as a fruit of faith: and the effect, or efficacie of it, is to teſtifie remiſsion of ſinnes, and our reconciliation before God. It will be ſaid, that remiſsion of ſinnes, and

life

life euerlasting, are promised to repentance. *Answ.* It is not to the worke of repentance, but to the person which repenteth: and that not for his owne merits or worke of repentance, but for the merits of Christ, which hee applyeth to himselfe by faith. And thus are we to vnderstand the promises of the Gospel, in which workes are mentioned; presupposing alwaies in them the reconciliation of the person with God, to whom the promise is made. Thus we see wherefore we dissent from the Romane Church touching the doctrine of repentance.

Speciall abuses, doe concerne Contrition, Confession, and Satisfaction. The first abuse concerning cõtrition is, that they teach it must bee sufficient and perfect. They vse now to helpe the matter by a distinction; saying that the sorrow in contrition, must be in the highest degree in respect of [a] value and estimation, and not in respect of intention. Yet the opinion of [b] *Adrian* was otherwise, that in true repentance a man should be grieued according to all his indeauour. And the Romane Catechisme saith as much, that *the sorrow conceiued of our sins must be so great that* none can be cõceiued to be greater: *that We must be contrite in the same manner We loue God, and that is with all our heart and strength*

[a] appretiatiue non intensiuè.

[b] q. 2. de pœn. ar. 2. & quod. li. 5. ar. 3.

cap. de Sacr. pœnit.

in a moſt vehement ſorrow: *and that the hatred of ſinne muſt be not onely the greateſt, but alſo* moſt vehement *& perfect, ſo as it may exclude all ſloth and ſlacknes.* Indeed afterward it followes, that true contrition may be effectuall though it bee imperfect: but how can this ſtand, if they will not onely commend but alſo preſcribe and auouch, that contrition muſt bee moſt perfect and vehement. We therefore onely teach; that God requires not ſo much the meaſure, as the truth of any grace: & that it is a degree of vnfained contrition to bee grieued, becauſe we cannot be grieued for our ſinnes as we ſhould. The ſecond abuſe is, that they aſcribe to their contrition the merit of congrultie. But this cannot ſtand with the all-ſufficient merit of Chriſt. And an ancient Councell ſaith, *God inſpires vnto vs firſt of all the faith and loue of himſelfe*, no merit going before, *that we may faithfully require the Sacrament of baptiſme, & after baptiſme doe the things that pleaſe him.* And wee for our parts holde, that God requires contrition at our hands, not to merit remiſsion of ſins; but that we may acknowledge our owne vnworthines, and bee humbled in the ſight of God, and diſtruſt all our owne merits: and further, that we may make the more account of the benefits of Chriſt, whereby

whereby we are receiued into the fauour of God: laſtly, that we might more carefully auoid all ſinnes in time to come, whereby ſo many paines and terrours of conſcience are procured. And we acknowledge no contrition at all to bee meritorious. ſaue that of Chriſt, whereby he was broken for our iniquities. The third abuſe is, that they make imperfect contrition or attrition ariſing of the feare of hell, to bee good and profitable: and to it they apply the ſaying of the Prophet, *The feare of God is the beginning of wiſedome.* But ſeruile feare of it ſelfe is the fruite of the law, which is the miniſtery of death & condemnation: and conſequently it is the way to eternall deſtruction, if God leaue men to themſelues: and if it turne to the good of any, it is onely by accident; becauſe God in mercy makes it to bee an occaſion going before, of grace to be giuē: otherwiſe remorſe of conſcience for ſinne is no beginning of repentance, or the reſtrainement of any ſin: but rather is and that properly the beginning of vnſpeakeable horrours of conſcience, and euerlaſting death, vnleſſe God ſhew mercie. And yet this feare of puniſhment, if it be tempered and delaied with other graces and gifts of God in holy men: it is not vnprofitable: in whom

there is not onely a ſorrow for puniſhment, but alſo & that much more for the offence, And ſuch a kinde of feare, or, ſorrow is commanded, Malac. 1. 6. *If I bee a father, where is my feare? if I be a Lord, where is my feare?* And Chryſoſtome ſaith, *that the feare of hell in the heart of a iuſt man, is a ſtrõg man armed againſt theeues and robbers, to driue them from the houſe.* And Ambr. ſaith, *that Martyrs in the time of their ſufferings, confirmed themſelues againſt the cruelty of perſecuters by ſetting the feare of hell before their eies.*

Abuſes touching Confeſsion are theſe. The firſt is, that they vſe a forme of confeſsion of their ſinnes vnto God, vttered in an vnknowne language, being therfore fooliſh and ridiculous, withal requiring the aide and interceſsion of dead men and ſuch as be abſent: whereas, there is but one Mediatour betweene God and man, the man Ieſus Chriſt. The ſecond is, that they in practiſe make confeſsion of their ſinnes not onely to God but to the Saints departed: in that they make praier vnto them, in which they aske their interceſsion for the pardon of their ſinnes: and this is, not onely to match them with God in ſeeing and knowing the heart, but alſo to giue a part of his diuine worſhip vnto them. The third and principall abuſe is,

is, that they haue corrupted Canonicall confeſsion by turning it into a priuate auricular confeſſion: binding all men in conſcience by a law made, to confeſſe all their mortall ſins, with all circumſtances that change the kinde of the ſinne (as farre as poſsibly they can remember) once euery yeare at the leaſt, and that to a prieſt, vnleſſe it be in the caſe of extreame neceſsity. But in the word of God there is no warrant for this confeſsion, nor in the writings of Orthodoxe antiquity for the ſpace of many hundred yeares after Chriſt as one of their owne ſide auoucheth. And the commandement of the holy Ghoſt, *confeſſe one for another, and pray one for another*, *Iam.* 5. 17. bindes as well the prieſt to make confeſsion vnto vs, as any of vs to the prieſt. And whereas it is ſaid, Math. 3. that *many were baptized confeſſing their ſinnes*: and Act. 19. 18. *Many that beleeued came and confeſſed their works*, the confeſsion was voluntary and not conſtrained: it was alſo generall and not particular of al and euery ſinne, with the neceſſary circumſtances thereof. And in this liberty of confeſsion the Church remained 1200. yeares till the Councell of Lateran; in which the law of auricular confeſsion was firſt enacted: beeing a notable inuention ſeruing to diſcouer the ſecrets of men, and

Beatus Rhenanus on Tertul. lib. de pœnis.

to inrich that couetous and ambitious Sea, with the reuenewes of the world. It was not knowne to *Augustine* when hee said, *What haue I to doe with men that they should heare my confessions, as though they should heale all my diseases?* not to Chrysostome, when he saith, *I doe not compell thee to confesse thy sinnes to others.* And, *If thou be ashamed to confesse them to any man, because thou hast sinned: say them daily in thine owne minde, I doe not bid thee confesse them to thy fellow seruant, that he should mocke thee: confesse them to God that cureth them.*

Confess. l. 10. cap. 6.

De dei nat. ho. 5. tom. 5. Hom. 1. in Psal. 50.

The abuse of satisfaction is, that they haue turned Canonicall satisfaction which was made to the congregation by open offenders, into a satisfaction of the iustice of God for the temporall punishment of their sinnes. Behold here a most horrible prophanation of the whole Gospel and specially of the satisfaction of Christ, which of it selfe without any supply is sufficient euery way for the remission both of fault and punishment. But of this point I haue spoken before.

Hitherto I haue handled and prooued by induction of sundry particulars, that we are to make a separation frō the present Church of Rome in respect of the foundation and sub-

ſubſtance of true religiō. Many more things might bee added to this very purpoſe, but here I conclude this firſt point: adding onely this one caueat, that wee make ſeparation from the Romane Religion without hatred of the perſons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They die with vs not for their religion (° though they deſerue it) but for the treaſons which they intend and enterpriſe: we are readie to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts of God in many of them; we pray for them, wiſhing their repentance and eternall ſaluation. ° Deut. 13. 3

Now I meane to proceede, and to touch briefly other points of doctrine contained in this portion of Scripture, which I haue now in hand. In the ſecond place therefore out of this commandement, *Goe out of her my people*, I gathered that the true Church of God is and hath bin in the preſent Romane Church, as corne in the heape of chaffe. Though Poperie reigned and ouer-ſpread the face of the earth for many hundred yeares; yet in the middeſt thereof, God reſerued a people vnto himſelfe, that truely worſhipped him: and to this effect the holy Ghoſt ſaith that the dragon which is the

the diuell caused the woman, that is, the Church to flie into the wildernesse, where he sought to destroy her but could not, *and shee still remaines a* remnant of her seede *which keepe the commandements of God, and haue the testimonie of Iesus Christ.* Now this which I speake of the Church of Rome, cannot bee said in like manner of the congregations of Turkes and other infidels, that the hidden Church of God is preserued among them; because there is no meanes of saluation at all: whereas the Church of Rome hath the Scriptures, though in a strange language; and baptisme for the outward forme: which helpes God in all ages preserued, that his elect might bee gathered out of the middest of Babylon. This serues to stop the mouthes of Papists, which demand of vs, where our Church was fourescore yeares agoe, before the daies of *Luther:* whereby they would insinuate to the world, that our Church and religion is greene or new: but they are answered out of this very text, that our Church hath euer beene since the daies of the Apostles, and that in the very middest of the papacie. It hath bin alwaies a Church, and did not first begin to be in *Luthers* time: but onely then began to shew it selfe, as hauing bin hidde by an vniuersall Apostasie, for many hundred

Reu. 12. 17.

hundred yeares together. Againe, we haue heere occasion to consider the dealing of God with his owne Church and people. He will haue them for externall societie to bee mixed with their enemies, and that for speciall purpose: namely, to exercise the humility and patience of his few seruants. When *Elias* saw Idolatrie spread ouer all Israell, he went apart into the wildernes, and in griefe desired to die. And *Dauid* tryed out: *Woe is me that I am constrained to dwell in Mesheck, & to haue my habitation in the tents of Kedar*, Psal. 120. 5. And iust *Lot* must haue his righteous soule vexed with seeing and hearing the abhomination of Sodome.

Thirdly, by this commandement wee are taught, what opinion to cary of the present Church of Rome. It is often demanded, whether it be a Church or no; and the answer may hence bee formed on this manner: If by this Church be vnderstood a state or regiment of the people, wherof the Pope is head; and the members are all such as doe acknowledge him to be their head, and doe beleeue the doctrine established in the Councell of Trent, wee take it to bee no Church of God. Because Babylon, which I haue prooued to be the Church of Rome, is heere opposed to the Church or people of God:

God : and becauſe wee are commanded to come out of it: whereas we may not wholly forſake any people till they forſake Chriſt. Some will happely ſay, the Church of Rome hath the Scriptures and the Sacrament of baptiſme. I anſwer firſt of all, they haue indeede the bookes of the holy Scripture among them: but by the reſt of their doctrine they ouerthrow the true ſenſe thereof in the foundation, as I haue prooued before. And though they haue the outward forme of baptiſme, yet they ouer-turne the inward baptiſme, which is the ſubſtance of all, ſtanding in the iuſtification and ſanctification of a ſinner. Againe, I anſwer, that they haue the word and baptiſme, not for themſelues, but for the true Church of God among thē: like as the lanterne holdeth the candle, not for it ſelfe, but for others. Secondly it may be and is alleadged, that if the Pope be Antichriſt, he then ſits in the temple, that is, the Church of God, and by this meanes the Romane Church ſhall be the true Church. *Anſ.* He ſits in the temple of God, but mark further how: *as God*, that is, not as a member, but as a manifeſt vſurper : like as the theefe ſits in the true mans houſe. For the popiſh Church and Gods Church are mingled like chaffe and corne in one heape: and

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the Church of Rome may bee ſaid to bee in the Church of God: & the Church of God in the Church of Rome, as we ſay the wheat is among the chaffe, and the chaffe in the wheate. Againe, he is ſaid to ſit in the temple of God: becauſe the Romane Church, thogh falſly, takes vnto it ſelfe the title of the true Catholike Church. Some go about to delay and qualifie the matter, by comparing this Church to a man lying ſicke full of ſores, hauing alſo his throat cut, yet ſo as his body & ſoule are ioyned together, and life is remaining ſtill. But all things well conſidered, it is rather like a dead carkaſſe, and is void of all ſpirituall life; as the Popiſh errours in the foundation doe manifeſt. Indeede a knowne harlot may afterward remaine a wife, and be ſo tearmed: yet after the bill of diuorcement is giuen, ſhe ceaſeth to be a wife, though ſhe can ſhew her marriage ring: now the Church hath receiued the bill of diuorcement in the written word, namely, 2. *Theſſ.* 2. and *Reu.* 13. 11, 12. &c.

Futthermore, in this commaundement we may ſee a liuely portraiture of the ſtate all mankinde. Heere we ſee two ſorts of men: ſome are pertaining to Babylon, a people running on to their deſtruction: ſome againe are a people of God ſeuered from Baby-

Babylon, and reserued to life euerlasting. If any aske the cause of this distinction; I answer, it is the very will of God vouchsafing mercy to some, & forsaking others by withdrawing his mercy from them, for the better declaration of his iustice. Thus saith the Lord, *Rom.* 11. 4. I haue reserued *seauen thousand that neuer bowed their knees to Baal*: and the Prophet Isai saith, *Vnles the Lord had reserued a remnant, we had beene as Sodome and Gomorrha.* By this distinction we are taught aboue all things to seeke to bee of the number of Gods people, and to labour for assurance of this in our owne consciences. For if all should be saued, lesse care would suffice: but this mercy is not common to all; and therefore the more to be thought vpon.

Lastly, here I note the speciall care that God hath ouer his owne children. Hee first giueth them warning to depart, before hee beginne to execute his iudgement vpon his enemies, with whom they liue; that they might not bee partakers of their sins or punishments. Thus, before God would punish Ierusalem, an angell is sent to marke them in the forehead that mourned for the abominations of the people. And in the destruction of the first borne of Egypt, the angel passed ouer the houses of the Iewes, that had

their

their posts sprinckled with the blood of the Paschall lambe: and this passing ouer betokeneth safety and preseruation in the common destruction to those that haue their hearts sprinckled with the blood of Christ. This blessing of protection should moone vs all, to become true and heartie seruants of God. Men vsually become members of those societies and corporations, where they may inioy many freedomes and priuiledges. Well, beholde: in the societie of the Saints of God, which is the true Church, there is the freedome from danger in all common destructions, and from eternall vengeance at the last day. When *Hester* had procured safety for the Iewes, & liberty to reuenge themselues vpon their enemies: it is said, that many of the people of the land *became Iewes*. Euen so, considering Christ hath procured freedome from hell, death, and damnation for all that beleeue in him; we should labour aboue all things to become new creatures, ioyning our selues alwaies to the true Church of God.

Hitherto I haue spoken of the commandement: now followeth the reason thereof drawne from the ende, *that they bee not partakers of her sinnes: and that they receiue not of her plagues*. Here I might stand long to shew what

what be the sinnes of the Church of Rome but I will only name the principall. The first sinne is Atheisme: and that I prooue on this manner: Atheisme is two-fold, open, coloured. Open Atheisme is, when men both in word and deede deny God and his word. Coloured Atheisme is not so manifest; and it hath two degrees. The first is, when men acknowledge God the Creatour and gouernour of heauen and earth, and yet deny the Father, Sonne, and holy Ghost. Thus the Eph.2.12. Ephesians before they troubled the Gospel, are said to be *without God*, whom in their naturall iudgement they acknowledged: because they denied Christ, and consequently worshipped an Idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of *Abraham*, yet our Ioh.5.46. Sauiour Christ saith, *they worshipped they knew not what*. And the Psalmist saith of all the Psal.96.3. Gentiles, that their Gods are Idols. In this degree of Atheisme are placed Turkes and Iewes at this day: the Anti-Trinitaries, and Arians, and all that conceiue and worshippe God out of the trinitie. The second degree is, when men doe rightly acknowledge the vnitie of the godhead in the Trinitie of persons: yet so, as by other necessarie conse-

quents

quents partly of their doctrine, and partly of the seruice of God, they ouerturne that which they haue well maintained. And thus I say, that the very religion of the Church of Rome is a kinde of Atheisme. For whereas it makes the merit of the workes of men to concurre with the grace of God, it ouerthrowes the grace of God. *Rom.* 11. In word, they acknowledge the infinite iustice and mercy of God: but by consequent both are denied. How can that bee infinite iustice, which may any way be appeased by humane satisfaction? And how shall Gods mercie be infinite, when wee by our owne satisfactions must adde a supply to the satisfaction of Christ? Againe, *Hee that hath not the Sonne,* Ioh. 2. 23. *hath not the Father:* and he that hath neither Father nor Sonne, denies God. Now the present Romane religion hath not the Sonne, that is, Iesus Christ, God and man, the Mediatour of mankind: but hath transformed him into a Fained Christ. And I shew it thus. For one Iesus Christ, in al things like vnto vs in his humanity, sin only excepted; they haue framed a Christ, to whom they ascribe two kinds of existing: one naturall, whereby he is visible, touchable, and circumscribed in heauen: the other not onely aboue, but also against nature; by which

hee is ſubſtantially according to his fleſh in the hands of euery Prieſt, in euery hoſt, and in the mouth of euery communicant, inuiſible, vntouchable, vncircumſcribed. And thus in effect they aboliſh his manhood. Yea they diſgrade him of his offices. For one Ieſus Chriſt, the onely king, lawgiuer, and head of the Church; they ioyne vnto him the Pope not onely as a Vicar but alſo as a Fellow: in that they giue vnto him power to make lawes binding conſcience, to reſolue and determine vnfallibly the ſenſe of holy Scripture, properly to pardon ſinne both in reſpect of fault and temporall puniſhment, to haue authority ouer the whole earth and a part of hell: to depoſe kings, to whom vnder Chriſt euery ſoule is to bee ſubiect, to abſolue ſubiects from the oath of allegiance, &c. For one Ieſus Chriſt the onely reall prieſt of the new Teſtament, they ioyne many ſecondary prieſts vnto him, which offer Chriſt daily in the maſſe for the ſinnes of the quicke and the dead. For one Ieſus Chriſt the all-ſufficient Mediatour of interceſsion, they haue added many fellowes vnto him to make requeſt for vs, namely, as many Saints as bee in the Popes Kalender. Laſtly, for the onely merits of Chriſt, in whom alone the Father is well pleaſad, they haue

haue deuiſed a Treaſurie of the Church containing beſide the merits of Chriſt, the ouerplus of the merits of Saints to bee diſpenſed to men, at the diſcretion of the Pope. And thus we ſee, that Chriſt, and conſequently God himſelfe to be worſhipped in Chriſt, is transformed into a phantaſie or Idol of mans conceit. Againe, there is alwaies a proportion betweene the worſhip of God, and our perſwaſion of him: and men in giuing vnto God any worſhippe, haue reſpect to his nature, that both may be ſutable, and he well pleaſed. Let vs then ſee what manner of worſhip the Romane religion affoardeth. It is for the greateſt part meere wil-worſhip without any allowance or commandement from God, as Durand in his *Rationale* in effect acknowledgeth. It is a carnall ſeruice ſtanding of innumerable bodily rites and ceremonies, borrowed partly from the Iewes, and partly from the heathen: it is diuided betweene God and ſome of his creatures, in that they are worſhipped both with one kinde of worſhippe: let them paint it as they can. Thus then, if by their manner of worſhipping God, wee may iudge how they conceiue of him, as wee may: they haue plainely turned the true God into a phantaſie of their owne. For God is no other-

wise to be conceiued, then he hath reuealed himselfe in his creatures and word, and specially in Christ: who is the ingrauen image of the person of the father.

The second sinne is Idolatrie: and that as grosse as was euer among the heathen. And it is to be seene in two things. First that they worshippe the Saints with religious worship, which without exception is proper to God. Yea they transforme some of them into detestable idols, making them in truth mediatours of redemption, specially the virgin *Mary*, whom they call *a Lady, a goddesse, a queene whom*° *Christ her sonne obeyeth in heauen, a mediatresse: or life, hope, the medicine of the diseased*: and they pray vnto her thus: *Prepare thou glory for vs: defend vs from our enemies, & in the houre of death receiue vs, loose the bonds of the guilty, bring light to the blind, driue away all diuels.* Shew thy selfe to bee a Mother, *Let him receiue the prayers.* Againe, their Idolatry is manifest, in that they worshippe God in, at, before images: hauing no commandement so to doe, but the contrary. They alleadge that they vse and worship images only in a remembrance of God. But this is al one, as if an vnchast wife should receiue many louers into her house in the absence of her husband: and beeing reproo-

° Bellar. l. 1. de sanct. c. 16. Missali & Breuiario ad efor.

ued,

ued, should answer: that they were the friends of her husband, & that she kept him only in remembrance of him. Thirdly, their Idolatry exceedes the Idolatry of the heathen, in that they worship a Breadengod, or, Christ, in & vnder the formes of bread & wine. And if Christ according to his humanity be absent from the earth, as I haue prooued, the popish Host is as abhominable an Idol as euer was.

The third sinne is the maintenance of adulterie. And that is manifest: first of all, in the Toleration of the Stewes flatte against the commandement of God, Deut. 23.17. *There shall be no whore of the daughters of Israel: neither shall there be a whore keeper of the sonnes of Israel.* And this toleration is an occasion of vncleannes to many young men & women, that otherwise would abstaine from all such kinde of filthines. And what an abomination is this, when brother and brother, father and sonne, nephew and vncle, shall come to one and the same harlot, one before or after the other. Secondly, their Law beyond the fourth degree allowes the marriage of any persons, and by this meanes, they sometime allow incest. For in the vnequall collaterall line, the person next the common stocke is a father or mother to the brothers or sisters posterity, as for example: Greg. c 9. de consang.

1.Iohn Anne
2.Nicholas.
3.Thomas
4.Lewes
5.Roger.
6.Anthonie
Iames

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant from *Iames* sixe degrees, he being her neece a farre off: and the marriage betweene them is allowed by the Church of Rome, they not beeing within the compasse of foure degrees: which neuertheleſſe is against the law of nature. For *Anne* being the sister of *Nicholas*, is in stead of a mother to all that are begotten of *Nicholas* euen to *Iames* and *Iames* posterity. Yet thus much I grant, that the daughter of *Anne* may lawfully marry *Iames* or *Anthony*, the case beeing altered: because they are not one to another as parents and children.

The fourth sinne is Magicke, sorcerie, or witchcraft, in the consecration of the hoſt in which they make their Breaden-god: in exorcismes ouer holy bread, holy water and salt; in the casting out or driuing away of diuels, by the signe of the crosse, by solemne coniurations, by holy water, by the ringing of bels, by lighting tapers, by reliques, and such like. For these things haue not their supposed force either by creation, or by any institution of God in his holy word: and therfore if any thing be done by them, it is from the secret operation of the diuell himselfe.

Molan A& 2.c.4.con. 3.

The

The fift ſinne is, that in their doctrin they maintaine periurie, becauſe they teach with one conſent, that a Papiſt examined may anſwer doubtfully againſt the direct intention of the examiner: framing another meaning vnto himſelfe in the ambiguitie of his words. As for example, when a man is asked, whether hee ſaid or heard Maſſe in ſuch a place: though he did: they affirme, he may ſay, No: and ſweare vnto it: becauſe he was not there, to reueale it to the examiner: whereas in the very law of nature, hee that takes an oath ſhould ſweare according to the intention of him that hath power to miniſter an oath: and that in truth, iuſtice, iudgment: let them cleare their doctrine from all defence of periurie, if they can.

The ſixt ſinne is, that they reuerſe many of Gods commandements, making that no ſinne which Gods word makes ſinne. Thus they teach, *that if any man ſteale ſome little thing, that is thought not to cauſe any notable hurt, it is no mortall ſinne*, that, *the officious lie and the lie made in ſport are veniall ſinnes:* that *to pray for our enemies in particular is no precept but a counſell: and that none is bound to ſalute his enemie in the way of friendſhippe*, flatte againſt the rule of Chriſt, *Matth.* 5. 47. where the word [*aspasesthe,*] ſignifieth all Molan. tract. 2. c. 1. prop. 5. idem cæ-tera.

manner of dutie and curtesie; that, *rash iudgement, though consent come thereto, is regularly but a veniall sinne:* that, *it is lawfull otherwhiles to faine holines:* that *the painting of the face is ordinarily but a veniall sinne:* that, *it is not lawfull to forbid begging:* whereas the Lord forbad there should be any beggar in Israel. Againe, they teach that men in their choller, when they are chiding, and sweare, *wounds and blood,* are not indeede blasphemers.

Greg de Val. tom. 3. dis. 1. q. 13. & calne.

Lastly, their writers vse manifest lying, to iustifie their doctrine. They plead falsly that all antiquity is on their side; whereas it is as much against them as for them: and as much for vs as them. Againe their manner hath bin and is still to proove their opinions by forged & counterfeit writings of men, some whereof I will name.

1 *Saint Iames Liturgie.*
2 *The Canons of the Apostles.*
3 *The bookes of Dionysius Ariopagita, and namely De Hierarchia Ecclesiastica.*
4 *The Decretall Epistles of the Popes.*
5 *Pope Clements workes.*
6 *Some of the Epistles of Ignatius.*
7 *Origens booke of repentance. His homelies in diuersos sanctos. Commentaries on Iob: and booke of Lamentation.*
8 *Chrysostomes Liturgie.*

9. *Basils*

9. *Basils liturgie and his Ascetica.*
10 *Augustines booke de 8. quest. Dulcitij. A booke of true and false repentance. Ser. de festo commemorationis animarum. booke de dogm. Eccles. Sermon ad fratres in Heremo. Sermon of Peters chaire. Booke of visiting the sicke, &c.*
11 *Iustin Martyrs Questions and Answers.*
12 *Athanasius Epistle to Pope Felix.*
13 *Bernards sermons of the Lords Supper.*
14 *Hieromes Epistle ad Demetriadem sauouring of Pelagius.*
15 *Tertullian de Monogamia.*
16 *Cyprian de Chrismate & de ablutione pedum.*
17 *In the Councell of Sardica the 3, 4, and 5. canons are forged.*
18 *In the Councell of Nice all saue 20. are forged.*
19 *Certaine Romane Councels vnder Syluester are forged. For hee was at this time dead, and therefore could not confirme them. Sozom. lib. 2.*
20 *To the sixt canon of the Councell of Nice are patched these words,* That the Romane Church hath alwaies had the supremacie.
21 *Lastly, I will not omit that Pope Sozimus, Bonifacius, and Cœlistinus falsified the canons*

canons of the councell of Nice, to proue appeales from all places to Rome: so as the Bishops of Africke were forced to send for the true copies of the said Councell from Constantinople and the Churches of Greece.

I might here rehearse many other sinnes which with the former call for vengeance vpon the Romane Church, but it shall suffice to haue named a fewe of the principall.

Now in this reason, our Sauiour Christ prescribes another maine dutie to his owne people: and that is, to be carefull to eschew all the sinnes of the Church of Rome, that they may withal escape her deserued plagues and punishments. And from this prescribed dutie I obserue two things. The first is, that euery good seruant of God, must carefully auoid contracts of marriage with professed Papists, that is, with such as holde the Pope for their head, and beleeue the doctrine of the Councell of Trent. For in such matches men hardly keepe faith and good conscience, and hardly auoid communication with the sins of the Romane Church. A further ground of this doctrine I propound. In Gods word there is mentioned a double league betweene man and man, countrie and countrie. The first is the *league*

of

of concord, when one kingdome bindes it selfe to liue in peace with another, for the maintenance of trafficke without disturbance: and this kinde of league may stand betweene Gods Church and the enemies thereof. The second is the *league of amity*, which is when men, people, or countries binde themselues to defend each other in all causes: and to make the warres of the one, the wars of the other: & this league may not be made with those that be enemies of God. *Iehosophat*, otherwise a good king, made this kind of league with *Ahab*, and is therefore reproued by the Prophet, saying, *wouldest thou help the wicked, & loue them that hate the Lord?* 2. Chron. 19. 2. Now the marriages of Protestants with Papists are priuate leagues of amitie, betweene person and person: and therefore not to be allowed. Againe, *Malac.* chap. 2. vers. 11. the Lord saith, *Iudah hath defiled the holines of the Lord which he loued, & hath married the daughters of a strange God:* where is flatly condemned marriages made with the people of a false god: now the Papists by the consequents of their doctrine and religion, turne the true *Iehouah* into an idol of their owne braine, as I haue shewed: and the true Christ reuealed in the written word into a fained Christ made of bread.

Yet

Yet if such a marriage be once made and finished, it may not be dissolued. For such parties sinne not simply in that they marry, but because they marry not in the Lord, being of diuers religions. The fault is not in the substance of marriage, but in the manner of making it: and for this cause, the Apostle commands the beleeuing partie, not to forsake or refuse the vnbeleeuing party, being a very infidell (which no papist is) if he or she will abide, 1. *Cor.* 7. 13.

The second thing is, that euery seruant of God must take heede how he trauels into such countries where Popish religion is stablished, least he partakes in the sinnes and punishments thereof. Indeed to goe vpon ambassage to any place, or to trauel to this end, that we may performe the necessarie duties for our speciall or general callings, is not vnlawfull: but to trauell out of the precincts of the Church onely for pleasures sake, and to see strange fashions, hath no warrant. And hence it is, that many men which goe forth in good order, wel minded, come home with crased consciences. The best traueller of all is he, that liuing at home or abroad, can goe out of himselfe, and depart from his owne sinnes and corruptions by true repentance.

FINIS.

An aduertiſement to all fa-

uourers of the Romane Religion, ſhewing that the ſaid Religion is againſt the Catholike principles and grounds of Catechiſme.

Reat is the number of them that imbrace the religion of the preſent church of Rome, beeing deceiued by the glorious titles of Vniuerſalitie, Antiquitie, Succeſsion. And no doubt, though ſome be wilfully blinded, yet many deuoted this way neuer ſaw any other truth. Now of them and the reſt I deſire this fauour, that they will but waigh & ponder with themſelues this one thing, which I will now offer to their conſideration, & that is, *That the Roman religiõ now ſtabliſhed by the Coũcel of Trent, is in the principal points therof againſt the very groũds of the Catechiſme*, that haue bin agreed vpon euer ſince the daies of the Apoſtles, by all churches. Theſe grounds are foure: the firſt is the Apoſtles Creede: the ſecond is the Decalogue or tenne commandements: the third is the forme of praier called the Lords prayer: the fourth is the

Inſtitution

Inſtitution of the two Sacraments, baptiſme and the Lords Supper, 1. *Cor.* 11. 23.

That I may in ſome order manifeſt this which I ſay, I will beginne with the Symbole or Creede. And firſt of all it muſt bee conſidered, that ſome of the principall doctrines beleeued in the Church of Rome are, that the Pope or Biſhop of Rome is the vicar of Chriſt, & the head of the Catholike church: that there is a fire of purgatorie after this life: that images of God and Saints are to be placed in Churches and worſhipped: that prayer is to be made to Saints departed, and their interceſsion to be required: that there is a propitiatorie ſacrifice daily offered in the maſſe for the ſinnes of the quicke & the dead. Theſe points are of that moment, that without them the Romane religion cannot ſtand: and in the Councell of Trent the curſe *Anathema* is pronounced vpon all ſuch as deny theſe or any of them. And yet marke: the Apoſtles Creede which hath bin thought to containe all neceſſary points in religion to bee beleeued, and hath therefore bin called the *Key & rule of faith*: this Creed I ſay, hath not any of theſe points, nor the Expoſitions made therof by the ancient fathers, nor any other Creede or confeſsion of faith made by any Councell or Church for the

the ſpace of many hundred yeares. This is a plaine proofe to any indifferent man, that theſe be new articles of faith neuer knowne in the Apoſtolike Church : and that the fathers and Councels could not find any ſuch articles of faith in the bookes of the old and new Teſtament. Anſwer is made : that all theſe points of doctrine are beleeued vnder the article, *I beleeue the Catholike Church* : the meaning whereof, they will haue to be this, I beleeue all things which the Catholike Church holdeth and teacheth to bee beleeued. If this be as they ſay, we muſt needs beleeue in the Church : that is, put our confidence in the Church, for the manifeſtation and the certenty of all doctrines neceſſarie to ſaluation : and thus the eternall truth of God the Creatour, ſhall depend on the determination of the creature; and the written word of God in this reſpect is made vnſufficient, as though it had not plainely reuealed all points of doctrine, pertaining to ſaluation. And the ancient Churches haue beene farre ouer-ſeene, that did not propound the former points to bee beleeued as articles of faith, but left them to theſe latter times.

2. In this Creede, *to beleeue in God*, and *to beleeue the Church*, are diſtinguiſhed. *To beleeue in*, is pertaining to the Creatour : *to beleeue*,

Ruff. in Symb. leeue, to the creature; as *Ruffinus* hath noted, when he saith, that by this prepositiō *in*, the Creator is distinguished from thee the creature, & things pertaining to God frō things pertaining to men. And *Augustine* saith, *It must be known that we must beleeue the Church,* Serm. 131. de Temp. *and* not beleeue in the Church: *because the Church is not God, but the house of God.* Hence it followes, that wee must not beleeue in the Rhem. Test on Rom. 10 14. Saints, nor put our confidence in our works, as the learned Papists teach. Therefore *Eusebius* saith, *We ought of right to beleeue Peter and Paul, but to* beleeue in *Peter and Paul, that is, to giue to the seruants the honour of the Lord, we ought not.* And *Cyprian* saith, *He doth not beleeue in God which doth not place in him alone the trust of his whole felicitie.* Euseb. Emiss. hom. 2. de Symb. Cypr. de dupl. Martyr.

3 The article, *conceiued by the holy Ghost* is ouer-turned by the transubstantiation of bread and wine in the masse, in the body and blood of Christ. For here wee are taught to confesse the true and perpetuall incarnation of Christ, beginning in his conception, and neuer ending afterward: and wee acknowledge the truth of his manhood, and that his bodie hath the essentiall properties of a true bodie, standing of flesh and bone: hauing quantity, figure, dimensions; namely, length, breadth, thicknes: hauing part out of part

as

as head out of feete, and feete out of head, being also circumscribed visible, touchable: in a word, it hath al things in it, which by order of creation, belong to a bodie. It will be said, that the body of Christ may remaine a true body, and yet be altered in respect of some qualities, as namely circumscription. But I say againe, that locall circumscription can no way be seuered from a body, it remaining a bodie. For to bee circumscribed in place, is an essential property of euery quantitie: and quantitie is the common essence of euery body. And therefore a bodie in respect of his quantitie must needs be circumscribed in one place. This was the iudgement of *Leo*, when he said, *The body of Christ is by no meanes out of the truth of our body.* And August. when he said: *Onely God in Christ so comes, that he doth not depart: so returnes, that he doth not leaue vs: but man according to body is in place, and goes out of the same place, and when he shal come vnto another place, he is not in that place whence he comes.* To helpe the matter, they vse to distinguish thus. Christs bodie in respect of the whole (o) essence thereof may be in many places; but not in respect of the whole quantitie, whereby it is onely in one place. But as I haue said, they speake contraries: for quantitie (by all learning)

Epist. 70.

Tract. 11. in Ioh.

(o) Totalitate essentiæ non totalitate quantitatis.

is the essence of a body, without which a bodie cannot be.

4 In the Creede we confesse that Christ is ascended into heauen, and there after his ascension sits at the right hand of his Father, and that according to his manhood. Hence I conclude, that Christs bodie is not really and locally in the Sacrament, and in euery Host which the Priest consecrateth. This argument was good when *Vigilius* against *Eutyches* said, *When it* (the flesh) *was on earth it was not in heauen: and because it is now heauen, it is not on earth*: and hee addes afterward that this is the Catholike faith and confession. And it was good when *Fulgentius* said, *According to his humane substance he was absent from earth, when he was in heauen, & he left the earth, when hee ascended into heauen.* And, *The same inseparable Christ, according to his whole manhood* leauing the earth, *locally ascended into heauen, and sits at the right hand, & according to the same whole manhood, hee is to come to iudgement.* And it was good, when *Cyril* said, *No man doubts but that when he ascended into heauen, though he be alwaies present by the power of his spirit,* he was absent in respect of the presence of his flesh. And it was good when *Aug.* said, *According to the flesh, which the Word assumed, he ascended into heauen,* hee

Lib. 4.

ad Thras.

Cyril. lib. 9. in Iob.

is

is not heere, *there he ſits at the right hand of the father: and he is here according to the preſence of his maieſty.* And, *He went as he was man, and he abode as he was God: he* went by that whereby hee was in one place: *he* aboad *by that whereby he was euery where.*

Againe, in that we beleeue the Catholike Church, it followes that the Catholike Church, is inuiſible: becauſe things ſeene are not beleeued. And the anſwer commonly vſed, that wee beleeue the holineſſe of the Church, will not ſerue the turne. For the words are plaine, and in them we make confeſsion that we beleeue not only the holines of the Church, but alſo the Church it ſelfe.

6 Laſtly the articles, Remiſsion of ſinnes, Reſurrection of the body, and Life euerlaſting, containe a confeſsion of ſpecial faith. For the meaning of them is thus much: I beleeue the remiſsion of mine owne ſinnes, and the reſurrection of mine owne body to life euerlaſting: and that by the iudgement of learned antiquitie. *Auguſtine* ſaith, *If thou alſo beleeue that* thou ſhalt riſe againe *and aſcend into heauen (becauſe thou art ſure of ſo great a patrone) thou art certaine of ſo great a gift.* And, *Make not Chriſt leſſe*, who brings thee *to the kingdome of heauen, for remiſſion of* Symb. ad Catech. l. 4. c. 7. & lib. 2. cap. 10.

sins. Without this faith, if any come to baptisme, he shuts the gate of mercie against himselfe. And, *whosoeuer faithfully beleeueth, and holdes this profession of his faith (in which all his sins* are forgiuē him) *let him prepare his will to the will of God, and not feare his passage by death.* And, *The whole Sacrament of baptisme stands*

Serm. 115. de Temp. *in this, that we beleeue the resurrection of the body and remission of sinnes* to bee giuen vs *of God.* And, *He gaue these kaies to the Church*

de Doct. Christ. l. 1. cap. 18. *——, that whosoeuer in his Church, should not beleeue his sinnes to be forgiuen, they should not be forgiuen vnto him: and whosoeuer beleeued, and turned from them abiding in the lappe of the said Church, at length shall be healed by faith and amendment of life.* And, *That*

Serm. 123. de Temp. *which thou hast heard to be fulfilled in the glorious resurrectiō of Christ, beleeue that the very same* shall be fulfilled in thee, *in the last iudgment & the resurrection of the flesh shal restore thee for all eternity. For vnlesse thou shalt beleeue that* thou art *to be repaired by death, thou*

Ruffin. in Symb. August. de Symb lib. 1. c. 6. ad Catechu. & Enchir. c. 41. *canst not come to the reward of life eternal.* And in ancient time the article of resurrection hath beene rehearsed on this manner, *The resurrection of this flesh:* and the last applyed vnto it, *To euerlasting life.* Hence then two maine opinions of the Church of Rome are quite ouerthrowne, one that we

cannot

cannot be ſpeciall faith be certaine of the remiſsion of our ſinnes, and the ſaluation of our ſoules: the other, that a man truely iuſtified may fall away and be damned. Now this cannot be, if the practiſe of the anncient Church be good, which hath taught vs to beleeue euerlaſting life ioyntly without remiſsion of ſinnes.

To come vnto the Decalogue, firſt of all it is a rule in expounding the ſeuerall commandements, that where any vice is forbidden, there the contrarie vertue is commaunded; and all vertues of the ſame kinde, with all their cauſes, occaſions, furtherances. This rule is granted of all: and hence it followes, that counſells of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the law, and therefore preſcribe no ſtate of perfection beyond the ſcope of the law.

Secondly the commaundement, Thou ſhalt not make to thy ſelfe any grauen image, &c. hath two ſeuerall parts. The firſt forbiddes the making of carued or grauen images: the ſecond forbiddes the adoration of them. Now the firſt part is notablie expounded by *Moſes*, *Deuteron.* 4. verſe 16. *Take good heede*

vnto your ſelues, that ye corrupt not your ſelues & make you a grauen image or repreſentation of any figure in the likenes of male or female. Mark the reaſon of this prohibition in the ſame place: *for* (ſaith he) *ye ſaw no image in the day the Lord ſpake vnto you in Horeb*, and v. 15. *Ye heard the voice of the words but ſaw no ſimilitude ſaue a voice.* Now the reaſon being vnderſtood of the image of God himſelfe: the prohibition muſt needs be ſo vnderſtood. Againe there is no queſtion; that God directs his commandement againſt a ſin in ſpeculation, but againſt ſome common and wicked practiſe of the Iewes, and that was to repreſent God himſelfe in likeneſſes and bodily formes, *Eſa.* 40. 18. And that was alſo the practiſe of the Gentiles, that were far more groſſe in this kinde then the Iewes, *Rom.* 1. 23. Then this is plaine to any indifferent man, that the firſt part of the commandements forbids the making of grauen images or likeneſſes of the true *Iehoua*: and thus the Romane Catechiſme vnderſtand the words. As for the ſecond part, it muſt bee vnderſtood according to the meaning of the firſt: and therefore it forbiddes vs, to bowe downe to any image of God. Hence then it followes, that to worſhip God or Saints in, or at images, and to worſhip images with religious

ligious worſhippe, is abhominable idolatrie. And common reaſon might teach vs thus much. For they that adore and worſhip the true God in images, doe binde the preſence of God, his operation, grace, and his hearing of vs, to certen things, places, ſignes, to which he hath not bound himſelfe, either by commandement or promiſe: and that is, otherwiſe to worſhippe God, and to ſeeke for his bleſſing, then hee hath commanded himſelfe to bee worſhipped, or promiſed to heare vs. Vpon this ground, is plainely ouerthrowne the excuſe which they make, that they worſhip not images but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes neceſſarily, that they worſhip nothing beſide the image, or, the deuiſe of their owne braine, in which they faine themſelues ſuch a God as will bee worſhipped, and receiue our praiers at images. It will be ſaid, that the Papiſts doe no otherwiſe tie the worſhip and inuocation of God to images, then God tied himſelfe to the ſanctuarie and the temple of *Salomon*. And I ſay againe, it was the will of God that he would ſhew his preſence, and be worſhipped at the Sanctuarie, and the Iewes had the warrant of Gods words for it: but we haue

no like warrant, either by promise or commandement to tie Gods presence to an image or crucifixe. Againe, reason yet further may discouer their idolatrie. They, which worshippe they knowe not what, worshippe an idol: but the Papists worshippe they knowe not what: I proove it thus: To the consecration of the hoste, there is required the intention of the priest, at the least vertually, as they say, and if this be true, it followes that none of them can come to the Masse, or pray in faith, but hee must alwaies doubt of that which is lifted vp by the hands of the priest in the Masse: whether it bee bread or the bodie and blood of Christ. For none can haue any certentie of the intention of the priest in consecrating this bread and this wine: but rather may haue a iust occasion of doubting by reason of the common ignorance and looseneſſe of life in such persons.

Thirdly, the commandement touching the Sabbath, giues a libertie to worke sixe daies in the ordinary affaires of our callings: and this liberty cannot bee repealed by any creature. The Church of Rome therefore erreth, in that it prescribeth set & ordinarie festiuall daies, not onely to God, but also to Saints: inioyning them as straitly, & with as much

much solemnitie to be obserued, as the Sabbath of the Lord.

Fourthly; the third commandement, or (as they say) the fourth, inioynes children to obey father and mother in all things, specially in matters of moment, as in their mariage and choice of their callings: and that euen to death: and yet the Church of Rome against the intent of this commandement, allowes that clandestine marriages, and the vowe of religion shall bee in force, though they be without, and against the consent of wise and carefull parents.

Fiftly, the last commandement of lust, forbiddes the first motions to sinne, that are before consent. I proove it thus; Lusting is forbidden in the former commaundements as wel as in the last, yea lusting that is ioyned with consent: as in the commaundement, *Thou shalt not commit adultery*, is forbidden lusting after our neighbours wife: and in the next, lusting after our neighbours goods, &c. Now if the last commaundement also forbid no more but lust with consent, it is confounded with the rest: & by this meanes there shal not be ten distinct words, or commandements: which to say is absurd: it remaines therefore that the lust here forbidden goes before consent. Againe, the Philosophers

losophers knew that lust with consent was euill, euen by the light of nature: but *Paul* a learned Pharisie and therefore more then a Philosopher, knew not Lust to bee sin, that is forbidden in this commandement, *Rom.* 7. Lust therfore that is forbidden here, is without consent. Wicked then is the doctrine of the Romane Church teaching, that *in euery mortall sin is required an act commanded of the will: and hence they say many thoughts against faith and vncleane imaginations are no sinnes.*

Molan. tract. c. 27. con. 4.

6 Lastly, the words of the second commandement, *And shew mercy vnto thousands on them that loue mee and keepe my commandements*, ouerthrowes all humane merits. For if the reward bee giuen of mercie to them that keepe the law, it is not giuen for the merit of the worke done.

To come to the third part of the Catechisme: the Lords praier is a most absolute and perfect forme of praier. For which cause it was called of Tertullian, *The breuity of the Gospell*: and *Cœlestinus* saith, *the law of praying is the law of beleeuing, and the law of working.* Now in this praier wee are taught to direct our praiers to God alone, *Our father, &c.* & that only in the name & mediatiō of Christ. For God is our father onely by Christ. It is needeleſſe therefore, to vse any inuocation

of

of Saints, or to make them our mediatours of intercefsion vnto God; and it is ſufficient if wee pray onely vnto God in the name of Chriſt alone.

2 In the fourth petition, we ſay thus, *Giue vs our daily bread.* In which words, wee acknowledge that euery morſel of bread is the meere gift of God. What madneſſe then is it, for vs to thinke that wee ſhould merit the kingdome of heauen by workes that cannot merit ſo much as bread?

3 In the next petition, *Forgiue vs our debts*, foure opinions of the Romane religion are directly ouerthrowne. The firſt is concerning humane Satisfactions. For the childe of God is here after his conuerſion taught, to humble himſelfe day by day, and to pray for the pardon of his daily ſinnes: now to make ſatisfaction and to ſue for pardon bee contrary. The ſecond opinion heere ouerthrowne, is touching merits. For we doe acknowledge our ſelues to bee debters vnto God, yea bankrupts: & that beſide the maine ſumme of many thouſand talents, wee daily increaſe the debt: therefore we cannot poſſibly merit any of the bleſsings of God. It is meere madneſſe to thinke, that they which cannot pay their debts, but rather increaſe them day by day, ſhould deſerue or purchaſe any

any of the goods of the creditours, or the pardon of their debts: and if any fauour be shewed them, it comes of meere good will without the least desert. In a word, this must be thought vpon, that if all we can doe, will not keepe vs from increasing the maine sum of our debt, much lesse shall we be able by any merit to diminish the same: by good right thereof doe all good seruants cast downe themselues and pray, Forgiue vs our debts. The third opinion is, that punishment may be retained, the fault being wholly remitted: but this cannot stand, for here sinne is called our debt: because by nature we owe vnto God obedience, and for the defect of this paiment, we further owe vnto him the forfeiture of punishment. Sinne then is called our debt in respect of the punishment. And therefore when we pray for the pardon of sinne, we require the pardon not onely of fault, but of the whole punishment. And when a debt is pardoned, it is absurd to think that the least paiment should remaine. The fourth opinion is, that a man in this life may fulfill the law; whereas in this place euery seruant of God is taught to aske a daily pardon for the breach of the law. Answer is made, that our daily sinnes are veniall and not *against the law*, but *beside the law*. But this

this which they say is against the petition: for a debt that comes by forfiture is against the bond or obligation. Now euery sinne is a debt causing the forfiiture of punishment; and therefore is not beside, but directly against the law.

4 In this clause, *as we forgiue our debters*, it is taken for granted, that wee may certenly know that we are in loue and charity with men, when wee make reconciliation: why then may not wee know certenly that wee repent and beleeue and are reconciled to God? which all Romane Catholikes deny.

5 In the last words, *and leade vs not into temptation*, wee pray not, that God should free vs from temptatiō (for it is otherwhiles good to be tempted, *Psal.* 26. 1.) but that we be not left to the malice of *Sathan*, and held captiue of the temptation, for here *to be lead into temptation*, and *to be deliuered*, are opposed. Now hence I gather, that hee which is the child of God truely iustified and sanctified, shall neuer fall wholly and finally from the grace of God: and I conclude on this manner: That which we aske according to the will of God, shall bee granted, 1. *Ioh.* 5. but this the childe of God asketh, that hee might neuer be wholly forsakē of his father,

and

and left captiue in temptation. This therefore shall be granted.

6 This clause *Amen*, signifies a speciall faith touching all the former petitions, that they shall be granted: and therfore a speciall faith concerning remission of sinnes: which the Romane Church denieth.

To come to the last place, to the Institution of the Sacrament of the Lords supper. 1. *Cor.* 11.23. In which first of all the Reall presence is by many circumstances ouerthrowne. Out of the words, *He took, & brake*, it is plaine, that that which Christ took was not his body; because he cannot be said with his owne hands to haue taken, held, and broken himselfe, but the very bread. Againe, Christ said not, *vnder the forme of bread*, or, *in bread*: but *This*, that is, *bread is my body*. 3. Bread was not giuen for vs, but only the body of Christ: and in this first institution, the body of Christ was not really giuen to death. 4. The cup, *is the new Testament* by a figure: why may not the bread be the body of Christ by a figure also? 5. Christ did eate the supper, but not himselfe. 6. Wee are bidden to doe it, *till he come*: Christ then is not bodily present. 7. Christ bids the bread to bee eaten *in a remembrance of him*: but figues of remembrance are of things absent.

8. If

8. If the Popish reall presence bee granted, then the bodie & blood of Christ are either seuered or ioyned together. If seuered, then Christ is still crucified. If ioyned together, then the bread is both the bodie and blood of Christ: whereas the institution saith, the bread is the body, and the wine is the blood.

2 Againe, heere is condemned the administration of the sacrament vnder one onely kinde. For the commandement of Christ is, *Drinke ye all of this*, Mat. 26. 27. And this commandement is rehearsed to the Church of Corinth in these words, *Doe this as oft as ye drinke in remembrance of me.* v. 25. And no power can reuerse this commandement: because it was established by the soueraigne head of the Church.

These fewe lines, as also the former treatise, I offer to the view and reading of them, that fauour the Romane religion: willing them with patience to consider this one thing, that their religion, if it were Catholike & Apostolike (as they pretend) it could not be contrarie so much as in one point to the grounds of all Catechismes, that haue beene vsed in Churches, confessing the name of Christ, euer since the Apostles daies. And whereas it crosseth the said grounds in sundry points of doctrine (as I haue prooued)

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